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No 48



GALENI PERGAMENSIS DE TEMPERAMENTIS, ET DE INAEQVALI INTEMPERIE LIBRI TRES

THOMA LINACRO ANGLO INTERPRETE.·.

Opus non medicis modo, ſed et philoſophis oppido ꝙ neceſſariū nunc primum prodit in lucem

CVM GRATIA
& Priuilegio.

Impreſſum apud praeclaram Cantabrigiam per Joannem Siberch, anno MDXXI.

Reproduced in exact Facſimile

WITH AN INTRODUCTION

BY
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FELLOW OF MAGDALEN COLLEGE, OXFORD

AND A PORTRAIT OF THOMAS LINACRE

¶ *Printed by* C. J. CLAY, M.A. *Printer to the Univerſity of Cambridge for* ALEXANDER MACMILLAN *and* ROBERT BOWES, *Bookſellers No.* 1 *Trinity Street, over againſt Saint Mary's Church*

MDCCCLXXXI

PUBLISHERS' NOTE.

THE present reproduction of Linacre's translation of two treatises by Galen is issued as a specimen of early typography, being the sixth in order of the seven books printed by John Siberch, the first Cambridge printer, in 1521. Besides these seven, one appeared in 1522, after which date no book is known to have been printed in Cambridge till 1584. The books printed by Siberch are all very scarce; of one but a single copy is known, and of three of the books there is not a single specimen in Cambridge. In 1878, the publishers of the present volume proposed to issue the whole of the eight books, and the following are now ready, and will shortly be published:

1. Bullock, Henry. Oratio habita Cantabrigiae. 1521.
2. Cujufdam fidelis Chriftiani Epiftola ad Chriftianos omnes. Subfequitur et Divi Auguftini de miferia...vitæ fermo. 1521.
8. Papyrii Gemini Eleatis Hermathena, feu de Eloquentiae victoria. 1522.

Mr Bradshaw, University Librarian, has compared the eight books side by side, and has thus been able to determine their relative order. He kindly allows his notes to be printed, and they will be issued with the first of the above three volumes.

The Publishers are desirous of gaining information about the printer, John Siberch, before 1521, when he commenced to print in Cambridge, and after 1522 when he discontinued printing there. Herbert suggests that he may be the John Sibert, who was printing at Lyons in 1498, and mentions a book of that date being in the Cambridge University Library. But this book, Henrici Bouhic Distinctiones super libros quinque Decretalium, consists of two large folio volumes, and the printer calls himself '*Magister* Johannes Siberti;' both of which facts make it unreasonable to identify him with the plain Johannes Siberch who printed little books at Cambridge so many years afterwards.

CAMBRIDGE, *July* 1, 1881.

INTRODUCTION.

THOMAS LINACRE, known to his contemporaries as one of the most learned scholars of an epoch when learning was highly prized, but in after times chiefly as the founder of the College of Physicians in London, was born at Canterbury, probably about the year 1460. Of his parentage and descent nothing certain is known, though some of his biographers have assumed, apparently without any evidence except the name, that he was connected with the family of Linacre in Derbyshire. It is clear from a passage in Linacre's will that he had a brother, sisters, and other relatives (the brother strange to say, bearing the same baptismal name—Thomas) but further the family history cannot be traced.

This fact will appear less surprising, if we remember that Linacre like many scholars of his time, was never married, and lived for many years an almost monastic life, little influenced by family or social ties. More important than his descent was his education, and in this Linacre was unusually happy; for not a little of the success and eminence of his

after life may be traced to the bias which the young scholar's mind received from his earliest teacher. The Cathedral school of Canterbury within the monastery of Christ Church where Linacre became a pupil was at that time under the direction of William Tilly, otherwise called William of Selling, an Augustinian monk, and a scholar of a type at that time rare in England. Originally educated at Oxford, elected a Fellow of the newly founded College of All Souls, and afterwards received as a monk in the Monastery of Christ Church, Canterbury, Selling found the means to travel in Italy, where he not only studied the Canon Law, but, what is more to the present purpose, during a stay at Bologna, studied Greek and became the pupil of Angelo Politiano. After two years' stay in Italy, he returned home, became Prior of Christ Church, and later on was sent as Envoy from Henry VII. to the papal court; an event which proved of great importance to Linacre. At the time of which we are now speaking, he was only Master of the Grammar School, whether appointed before or after his first journey to Italy we do not know. In any case it is clear that he had already those tastes and pursuits from which his pupil Linacre derived not only his determining impulse to the life of a scholar, but especially that love of Greek literature which runs like a thread through the great physician's life and is the clue to much of his versatile literary activity.

At the mature age (especially according to the customs of the day) of twenty, Linacre was sent to Oxford. At what College or Hall he studied is uncertain, though it is assumed, on trivial grounds that he must have entered at Canterbury Hall. The only fact which is certain is that after four years' residence at the University, in 1484, he was elected a fellow of All Souls' College. It has been thought by Dr Noble

Johnson, the best biographer of Linacre, that this election must have implied relationship to Archbishop Chichele, the founder, and thus also to Selling, assuming that the latter owed his preferment also to family connexions. But the entry in the College books (which though not contemporary is a copy thought to have been made about 1571 of the original record) has no indication of his being of founder's kin. It is simply "Thomas Lynaker, *medicus insignis.*" The omission to specify kinship to the founder is regarded by Dr Leighton the present Warden of All Souls (he was himself good enough to inform me) as decisive that no such kinship existed, and the supposition of any family tie between Linacre and Chichele or Selling must therefore be regarded as entirely baseless[1].

The time of Linacre's residence at Oxford was one of much moment in the history of the University, already stirred by the earliest movements of the revival of learning. The first Oxford printing press was already issuing those few volumes, now become so rare, which must have been of startling interest to the world of scholars. The study of the new learning, Greek, had been introduced by Cornelio Vitali, an Italian, said to have been the first teacher of that language in England, and it is stated that Linacre became his pupil. At the same time he doubtless formed the acquaintance of two scholars who shared his devotion to the 'new learning,' William Grocyn and William Latimer, the former of whom survived to form part, with Linacre himself, of the brilliant circle of Oxford scholars, who a few years later excited the admiration of Erasmus.

But Linacre was soon to have the privilege which he must have long coveted, of perfecting his knowledge of Greek at what was then the fountain-head of that learning,

in the schools of Italy. The opportunity came through his old friend and teacher, William of Selling, who was sent by Henry the Seventh as his envoy to the Papal Court. It is not clear that Linacre had any official position in the embassy; he accompanied his patron however, as far as Bologna, but not in his further journey to Rome. At Bologna Linacre is stated by Leland to have been introduced to Angelo Politiano, and to have remained there in order to become a pupil of this great scholar. His stay in Bologna appears to have been short, and we next hear of him at Florence, having perhaps followed thither Politiano, who along with Demetrius Chalcondylas had now been charged with the instruction of the two sons of Lorenzo de Medici, Piero and Giovanni. Linacre seems to have been favoured with the patronage of Lorenzo, who allowed him to share the instructions given to the young princes. It is not easy to understand precisely what was the position Linacre now occupied at the Court of Florence, for though his fellow pupils were boys and he himself a man of twenty-five and already a considerable scholar, he is not spoken of as in any sense their tutor. The connexion however must have been in after years valuable to him, as the dedication of the work now reprinted clearly shews: the pope Leo the Tenth, being the younger of the two Medici princes. It will be evident from the dedication itself that the privilege accorded to Linacre was shared by others, and it was therefore perhaps not so important as it has been regarded. It is enough to know that he studied under such eminent scholars as Politiano and Chalcondylas, and thus laid the foundation of the elegance in Latin scholarship and profundity in Greek learning for which he was afterwards distinguished.

After a year thus spent in Florence, Linacre proceeded to

Rome, where his studies in the Vatican library procured him the acquaintance of another great scholar, Hermolaus Barbarus. It is possible that this acquaintance may have given Linacre's studies a bias in the direction of medicine; for Barbarus, though not a physician, had devoted himself specially to the study of Dioscorides, whose works he translated into Latin, and illustrated with commentaries, more than once reprinted. It is suggested by Dr Noble Johnson that the example and arguments of Hermolaus Barbarus may have given Linacre's mind a bias of a different kind, namely towards a single life; for the Italian scholar, we are told, wrote a treatise in favour of celibacy at the age of eighteen, and never afterwards deviated either in practice or theory from the principles there advocated. Barbarus was also a great Aristotelian scholar, and in this direction also he may have influenced the mind of Linacre; who afterwards undertook and partly carried out a plan which had also been among the projects of the elder scholar, of a complete translation of the works of Aristotle. In other less important matters, the influence of Hermolaus Barbarus seems traceable, and if Linacre took as his model in a learned life any of the great scholars with whom he studied, it was certainly rather Hermolaus than any other.

From Rome Linacre went to Venice, and here made the valuable acquaintance of the great printer, Aldus Manutius Romanus, who was then engaged in bringing out some of the most important editions of the classics, by which he earned the gratitude of scholars. Aldus appears to have treated the English scholar with great kindness, which is acknowledged, as a personal favour, by William Grocyn, in a letter to Aldus, which must have been written shortly after Linacre's return from Italy. After acknowledging the kindness shewn

to his friend Linacre, Grocyn goes on to thank Aldus, in the name of English scholars especially for his editions of the Greek classics, and commends his preference for Aristotle to Plato. The rest of this letter, the style of which is praised by Erasmus, is interesting, especially as the only extant composition, except two trifling epigrams, of this once celebrated scholar, but has no further reference to our subject. Aldus prefixed it to Linacre's translation of Proclus *On the Sphere*, printed by him in the year 1499[2], in order (as he says in his dedication of this work to Albertus Pius, prince of Carpi) to make the Italian philosophers ashamed of their bad Latin, and lead them to rival the Englishmen. In the dedication just named Aldus pays a high compliment to Linacre's scholarship, which may be quoted here, though written later. "Linacre," he says, "has translated this work with elegance and learning.

"Qui utinam et Simplicium in Aristotelis Physica, et in ejusdem meteora Alexandrum quos nunc summâ curâ Latinos facit, ad me dedisset, ut et illos unâ cum Proclo ad te mitterem. Quanquam (ut spero) eosque et alios in Philosophiâ, medicinâque perutiles libros aliquando dabit. ut ex eâdem Britanniâ unde olim barbaræ et indoctæ literæ ad nos profectæ Italiam occuparunt, et adhuc arces tenent, latine et docte loquentes bonas artes accipiamus, ac britannicis adjutoribus fugatâ barbarie, arces nostras recipiamus, ut eâdem hastâ sanetur a quâ illatum est vulnus."

He also implies that an intimate friendship existed between Linacre and the prince of Carpi, on which account the work will be more welcome to his patron.

The Aldine *editio princeps* of Aristotle contains also an interesting allusion to Linacre, which seems to shew that he had something to do with the editing or correcting of that great

work. It may even not be without some significance that a splendid copy of this edition, printed on vellum (and as complete in this state, according to Dibdin, of the highest rarity), once belonged to Linacre, and is now, bearing his autograph, in the library of New College, Oxford. In the dedication prefixed to the second volume of this work, Aldus boasts of the pains he had taken to secure a correct text,

"Ut tum querendis optimis et antiquis libris atque eâdem in re multiplicibus tum conferendis castigandisque exemplaribus quæ dilaceranda impressoribus traderentur, perirentque ut pariens vipera, in manus hominum venirent emendatissima. Id ita sit necne sunt mihi gravissimi testes in totâ fere Italiâ, et præcipue in Venetiis Thomas Anglicus, homo et græce et latine peritissimus præcellensque in doctrinarum omnium disciplinis."

This volume is dated February, 1497, the first volume 1495, dates which are quite reconcilable with the time when Linacre is believed to have been at Venice.

On leaving Venice, Linacre went to Padua and probably made some stay there: since it was here that he graduated as Doctor of Medicine, and here he must have acquired the greatest part of his medical knowledge. Padua was at that time one of the chief seats of medical knowledge in Europe, and became shortly afterwards one of the first schools of anatomy. Its reputation in both departments was long preserved under the enlightened patronage of the Venetian Senate. Many students from Northern Europe naturally flocked thither, and among them a few from England and Scotland. Linacre was not the first eminent English scholar who graduated in medicine at Padua; the once celebrated Phreas [Wells], who left Balliol for Italy, and died at Rome, having preceded him by half a century or more; but he was

followed by a long roll of English and Scottish students the names and escutcheons of some of whom may still be seen in the gallery of the University quadrangle.

Though Linacre is said to have taken the degree of Doctor of Medicine with great distinction, there is no foundation for the assertion that he was ever *Professor* of Medicine in the University. The story rests on an obvious confusion of the titles of Doctor and Professor which were then and long afterwards equivalent and interchangeable in the European Universities.

The tradition of Linacre's successful disputation at Padua is preserved in a dialogue by Richard Pacey (quoted in Johnson's life) where Grammar and Rhetoric are made to dispute as to the respective merits of Theodore Gaza and Thomas Linacre. Grammar first claims Linacre as her own, Rhetoric contends that he was by right her son, and that Grammar was only the occupation of his leisure moments. On one occasion (says Rhetoric) he condescended to dispute with some Grammarian on certain minutiæ connected with the vocative case, but gained a more brilliant victory when he defended his theses for graduation at Padua, "Nam quum in gymnasio Patavino, professionis artis medicæ ei (ut nunc moris est) darentur insignia, publicé non sine summâ laude disputavit, et seniorum medicorum adversaria argumenta accuratissime refellit"[3].

Linacre's route after leaving Padua, may, Dr Johnson tells us, be accurately and precisely traced through Vicenza, Verona, Brescia, Bergamo and Milan; but the authority for this statement is not given. It may however be permissible to delay for a moment at Vicenza, since it is pretty certain that Linacre did pass there, and highly probable that his stay had some influence on his literary life. This city was

the home of a celebrated physician and scholar, Nicolaus Leonicenus, best known as the author of the earliest treatise on Syphilis, the fearful malady at that time beginning to be known; but also celebrated for having translated several works of Galen from the Greek. One of these versions, that of the treatise *De motû musculorum* was afterwards published by Linacre with some of his own. Leonicenus was much older than Linacre (though he survived him) and in after years, as we know from a letter of Croke to Henry VIII., spoke of Linacre as his pupil[4].

The reputation of this now almost forgotten scholar was very high among his contemporaries. Aldus Romanus, in the dedication of the Aristotle already spoken of to Albertus Pius, Prince of Carpi, speaks of Leonicenus as '*philosophorum ætatis nostræ medicorumque facile princeps*'. A correspondence which has been preserved between Leonicenus and Angelus Politianus is full of mutual compliments; and shews that the two scholars regarded themselves as allies in the common warfare against 'barbarism' a foe that had to be expelled from the fields of philosophy and medicine as well as from that of letters[5].

It is certain that the example of such a man could not have been without effect on so apt a pupil as Linacre, and the influence of Vicenza is clearly apparent in some of his later work.

On leaving Italy, Linacre is said to have indulged in an antiquarian caprice which seems little in harmony with what we afterwards hear of his staid character, though in his hot youth and under the influence of the classical sentiment it may have been possible, and even natural. The story is that on bidding farewell to Italy at some mountain pass he indulged his fancy in building a cairn of stones, which he crowned with

flowers, and dedicated to Italy, as *sancta mater studiorum.* All that is known about this transaction comes from two Latin poems, by Janus Vitalis and by Joannes Latomus, one of which it may be sufficient to quote.

JANUS VITALES

IN THOMÆ LINACRI ANGLI ITALIA DISCESSUM.

Dum Linacrus adit Morinos, patriosque Britannos,
Artibus egregiis dives ab Italiâ,
Ingentem molem saxorum in rupibus altis,
Congerit ad fauces ante Gebenna tuas,
Floribus hinc, viridique struem dum fronde coronat,
Et sacer Assyrias pascitur ignis opes:
"Hoc tibi" ait "mater studiorum, ô sancta meorum
Templum Linacrus dedicat, Italia;
Tu modò cui doctâ assurgunt cum Pallade Athenæ
Hoc de me pretium sedulitatis habe."

The second poem is by Joannes Latomus, and entitled *Arnidis querela in Thomam Linacrum Anglum Italiâ discessurum.* It represents the nymph of the Arno expostulating with Linacre while engaged in erecting his altar, on his fixed resolution to return home. It is highly laudatory, but too long for quotation[6].

In both copies of verses the name *Gebenna* occurs in connexion with this incident, and as this usually means, in classical Latin, the mountain district called the Cevennes, Dr Johnson concludes that Linacre before pursuing his journey to Paris stayed in this district. It does not seem necessary to suppose that he took so circuitous a route, or visited a

part of the country which must at that time have been wild and little traversed, and where a scholar, uninfluenced by modern love of the picturesque can have found nothing to attract him. But *Civitas Gebennensis* is the name given, almost universally, by the printers of Linacre's time, to the city of Geneva, and Stephanus:—*Dictionarium nominum propriorum* gives an interpretation apparently identical. We can well believe that, in crossing the pass of the great St Bernard on his way down to Geneva, Linacre would not bid farewell to the southern side of the Alps without some expression of emotion. But too much importance must not be attached to a story which probably rested only on some trifling incident of travel in crossing the Alps, related by Linacre himself in writing to his Italian friends.

The name *Morinos* in the verses quoted above sufficiently indicates that Linacre returned home, or was expected to return by way of Calais. He must doubtless have passed through Paris, but we have no record of any acquaintanceship there, though certainly at a later time Linacre had literary correspondents and friends in that city.

On his return to England Linacre seems to have resumed his residence in All Souls' College. His position in the University must have been one of considerable eminence, since a knowledge of Greek was still confined to a few scholars, and great respect was paid to those who had acquired this new accomplishment in Italy. There were about this time or a little later but four such scholars in Oxford. Grocyn and Latimer were a little older than Linacre. Colet was younger, or, at least, visited Italy later, and the date of his stay in Florence gave his studies a somewhat different complexion from what we see in Linacre. It has been well pointed out by Mr Seebohm, in his work on the Oxford Reformers[7], that

Colet was at Florence during the agitation and enthusiasm aroused by the preaching of Savonarola, and doubtless derived from him that new spirit in theology which his after life displayed, and which has caused him to be reckoned among the precursors of the reformation. Grocyn and Linacre shew nothing of this. They knew Florence when the literary *renaissance* was at its height, and when the spirit of the learned world was more pagan than Christian. We shall notice afterwards what bearing this had upon Linacre's literary and theological position.

The dissertation which the newly-returned scholar read for his degree in medicine is said to have attracted attention, but he does not seem to have taught publicly;—at least Grocyn and Latimer are the only names we hear of as public lecturers on Greek. It was, however, Linacre's good fortune, at this time, to meet with a pupil whose subsequent eminence was enough to make his teacher distinguished, with whom he formed the most important literary friendship of his life, and who has left us the brightest and most life-like pictures of Linacre himself. This pupil was Erasmus, whose long-cherished plans of going to Italy to learn Greek were, as is well known, deferred, in order that he might visit England with the same object. The story of Erasmus' stay in Oxford has often been told, though never before so fully and clearly as in Mr Seebohm's volume already referred to. It is very likely that he may have derived from Colet some of the ideas which afterwards influenced his literary and theological activity. To Linacre he owed, undoubtedly, the foundation of his Greek scholarship, and his respect for the ability and character of his teacher are shewn in many well-known passages from his letters. In one of the best known he writes as follows: "In Colet I hear Plato himself. Who does not admire the perfect

compass of science in Grocyn? What can be more acute, more profound, or more refined than the judgment of Linacre?" There are many similar passages, and, though eulogy was the fashion of the age, we feel at once that, at least in speaking of Linacre, Erasmus meant what he said. The same impression must be derived, I think, from an amusing passage in the "Encomium Moriæ," though some of Linacre's biographers seem to have omitted it as if derogatory to his reputation. It is, however, written in a strain of good-natured banter, which shews that there was a foundation of good feeling and mutual respect between the two scholars.

"Novi quendam *πλυτεχνότατον* Græcum, Latinum, Mathematicum, philosophum medicum *καὶ ταῦτα βασιλικὸν* jam sexagenarium qui cæteris rebus omissis annis plus viginti se torquet et discruciat in Grammaticâ, prorsus felicem se fore ratus si tamdiu licet vivere, donec certo statuat, quomodo distinguendæ sint octo partes orationis, quod hactenus nemo Græcorum aut Latinorum ad plenum præstare valuit. Proinde quasi res sit bello quoque vindicanda, si quis conjunctionem faciat dictionem ad adverbiorum jus pertinentem[8]."

There is no record of Linacre's practice in his profession at Oxford. A new direction was given to his life by the call which he received about the year 1501 to come to court, and direct the studies of the young Prince Arthur. This mark of court favour appears to have been in some way connected with the visit of Prince Arthur to the University where he resided in Magdalen College. The appointment lasted till the prince's death in 1503, but the only record of it which remains is the Latin translation of the treatise of Proclus *On the Sphere*, dedicated to Prince Arthur, which has been already referred to. This was Linacre's earliest published work. After the prince's death Linacre appears to have stayed in

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London, and probably to have practised medicine, but there is no satisfactory evidence as to this period of his life.

The accession of Henry VIII. must have raised the hopes of Linacre, as it did those of all the scholars and enlightened men in England at that time. The young king, known to be learned himself and a favourer of learning, was expected to give a powerful stimulus to the progress of the new studies. Erasmus was urged by his friends to return to England to share the prosperity and splendour of the new reign. A new epoch of enlightenment was to commence, and a final blow was to be given to all those evils and abuses which the scholars summed up in the word barbarism. It is well known that these hopes were not at all, or very imperfectly, realized, but Linacre himself had no reason for disappointment. He was made the royal physician, a post, in those days, of great influence and importance in other than professional matters, as is shewn by a curious letter addressed to Linacre by the University of Oxford. From this, as from other events, it is clear that Linacre did not, while at court, forget his old mistress, learning, but used his influence as far as possible for her advancement. He is described by a contemporary and friend George Lilly, as conspicuous among the chief persons of the court in a purple robe and a hood of black silk[9]. Among his other patients are mentioned the great prelates Wolsey, Warham, and Fox.

After some years of professional activity, and when he was about fifty years of age, Linacre appears to have taken holy orders; or possibly at this time merely proceeded to priest's orders, having been previously deacon. The simplest explanation of this step is that which is given by himself in the dedication of his translation of *Galen de Naturalibus Facultatibus* to Archbishop Warham, namely, that he

hoped to get more leisure for literary work. It is supposed that he prepared himself for the sacred office by entering, in mature life, upon the study of theology, and a curious story is told in connexion with his first reading of the New Testament, which, as it has been strangely misunderstood, may be worth giving in detail. The story rests solely on the authority of Sir John Cheke, Professor of Greek at Cambridge, in his letters on the pronunciation of Greek, addressed to Bishop Gardiner, at that time Chancellor of the University. Cheke seems to have been anxious to conciliate the Bishop, and at the same time, for some reason or other, to depreciate Linacre. He speaks of him as a learned person and a good physician, but one who should not venture out of his own province, and, he says, in power of rhetoric and popular expression far inferior to the episcopal correspondent to whom Cheke's letters were addressed[10].

He then tells the following story. Linacre when advanced in life, his health broken by study and disease, and near his end, took the New Testament in his hand for the first time, (although he was a priest,) and read the Gospel of St Matthew to the end of the 7th Chapter (that is to the end of the Sermon on the Mount). Having read it, he threw the volume away with all the strength he could muster, swearing "either this is not the Gospel or we are not Christians." It is probable that the striking contrast between the teaching of the Sermon on the Mount and the practice of the Christian World has inspired many readers with the same feeling, and it will continue to have the same effect on many more, though they may not happen to give vent to their surprise with the same petulance. Cheke seems to argue that it shewed some scepticism in Linacre or want of respect for the Scriptures. Selden has misunderstood the story still more strangely, imagining

that Linacre referred only or chiefly to the prohibition of swearing. But looked at without prejudice Linacre's exclamation seems natural enough. It is well known that the Scholars of the *renaissance*, before the time of Erasmus at least, were very little acquainted with the Scriptures in the original text, or even in the Latin Vulgate Version, which is said to have been avoided on account of its non-classical idioms. Now Linacre was a scholar and not a theologian. A theologian by profession either passes lightly over discrepancies such as these or else has already found such an explanation of them as is possible. But the spirit of scholarship and criticism is to take words in their true meaning and to view ideas by uncoloured light. Linacre's remark needs no other explanation than that he read the passage with the unbiassed judgment of a scholar.

Although it is clear that Linacre entered the Church under the patronage of Archbishop Warham he is said to have been ordained priest by the Bishop of London on Decr 22nd 1520. The date of his entrance into deacon's orders is unknown. It has been conjectured that he received from Pope Leo the Tenth, his old schoolfellow, a dispensation from the necessity of passing through the inferior clerical degrees, and that this may have been the kindness for which he expresses his gratitude in the dedication of the present volume. Be this as it may, he received from Warham in 1509 his first preferment to the Rectory of Merstham in Kent, which he resigned in a little more than a month from his collation. In the same year he received the Prebend of Easton in Gardano in the Cathedral of Wells, and in the same year the living of Hawkhurst, in Kent, which he held till the year 1524. Further marks of favour were bestowed upon him in 1517, when he was made Canon and Prebendary of Westminster, and in 1518 when he

acquired the Prebend of South Newbold in the Cathedral of York. He resigned the latter preferment on receiving the important appointment of Precentor in the same York Cathedral, but resigned this also in the same year. Two other benefices are recorded as having been bestowed upon him, the Rectory of Holworthy in Devonshire by the King, in 1518, and in 1520 the Rectory of Wigan, in Lancashire, on the title of which he received priest's orders, Dec. 22, 1520, and which he held till his death[11].

There is no evidence that Linacre resided at any one of the benefices or Cathedral appointments which he received. In fact it is most probable, though not absolutely certain, that he continued to live in his London house. His biographers then have been somewhat puzzled to account for his accepting so many preferments and resigning most of them so soon. But it is probable that a physician and scholar did not hold more rigid notions respecting the evils of pluralism than his more strictly clerical contemporaries and that he saw no harm in holding a benefice of which he could not discharge the duty or only did so by deputy. The speedy resignation of a benefice is no evidence that the preferment was unprofitable. It is probable that in accordance with the common custom he resigned only in favour of a consideration paid by an aspirant who desired to be presented to the office, and was willing to pay the holder to vacate it. Such a practice has lasted in regard to secular offices almost to our own time[12]. Linacre must be judged not by the system which, whatever its faults, gave him leisure for literary work and plans of public usefulness, but by the manner in which he employed the wealth which these benefices placed at his disposal. It must have been from this source that he obtained funds for his munificent endowments.

The firstfruits of his renewed literary activity did not appear till the year 1517, eighteen years after his first work, when he published his translation into Latin of the six Books of Galen, *De Sanitate Tuendâ*. This version was printed in a fine folio by Rubeus, of Paris, and dedicated to Henry VIII. The dedication of this work shews the reverence in which the writings of Galen were held, a point of which we shall have to speak again. It is also interesting since it tells us that many scholars of Italy, France, and Germany, but especially the two great lights of the age, Erasmus and Budæus, had repeatedly urged him to publish this work. The Preface addressed to the reader contains a great many Greek words, which may perhaps be the reason why the work was not printed in England, where no Greek type probably existed at this time, as will be seen from Siberch's introduction to the work now reprinted. A vellum copy of this book presented to Cardinal Wolsey is still preserved in the British Museum with the original letter which accompanied it. Another copy presented to Bishop Fox is now in the library of the College of Physicians, and has a dedicatory letter written at the beginning, but I cannot think it to be Linacre's own handwriting.

Two years later appeared the translation of Galen's *Methodus Medendi*, in bulk one of the greatest of his works, and in substance one of the most obscure. It is not now easy to understand the admiration and gratitude with which scholars received his translation. The work itself was known by name only to most, and perhaps on that account was the more respected. The judgment of Dr Johnson, Linacre's biographer, is as follows :—" Not less formidable in its length than incomprehensible in many of the theories contained in it. The sentence pronounced by the Mufti on the verses of the

Turkish poet Missi, whose meaning he declared to be intelligible to none save to God and to him by whom they were composed, may with equal truth be applied to the doctrine which this book inculcates." This translation also was dedicated to Henry 8th and it is curious that Linacre speaks of it as the third work published under the protection of the Royal name, though no other is known than that already mentioned, unless the allusion be to the dedication of his translation of Proclus to the King's elder brother, Prince Arthur. It is further introduced by some commendatory verses from the pen of Janus Lascaris. It was beautifully printed in folio by Desiderius Maheu, at Paris, in 1519. A presentation copy sent to Cardinal Wolsey with the complimentary letter which accompanied it is still preserved in the British Museum. Both the above-mentioned versions have been frequently reprinted at Paris and elsewhere, and, with a few alterations, have been accepted as the standard translations of those works of Galen.

The next work published by Linacre was the translation now reproduced of which we need not speak further at this point. The dedication to Pope Leo the Tenth is, as will be seen, inspired by a recollection of the writer's early friendship with the great Pontiff, when they were fellow-pupils of Politian and Chalcondylas. One passage in this letter is still obscure, that in which he refers to some recent and striking proof of the Pontiff's munificence, shared in common with others, who had been also his schoolfellows at Florence. It has been suggested that this act of kindness may have been some dispensation which facilitated Linacre's entrance into Holy Orders. If there were any such dispensation, it is more likely that it was one enabling him to hold a benefice, while still a deacon, or perhaps even a layman, since we find that Linacre's first clerical preferment was given him in the year of Henry the

Eighth's accession, which must also have been that of Linacre's appointment as Court Physician, and it seems highly improbable that his ordination should have taken place almost simultaneously with this appointment. But there is no proof that any dispensation whatever was referred to, and it is quite possible that the Pope's generosity may have been shewn in some other way, such as by some valuable present, since this might have been, what a dispensation could not have been, bestowed alike on his other old schoolfellows.

Two other translations from Galen, were published by Linacre during his lifetime, one the treatise *De Naturalibus Facultatibus* in the year 1523 by Pynson, in London, and a short tract *De Pulsuum Usû*, either in the same year or in the next, which was the last year of Linacre's life. Two other translations, *De Symptomatum Differentiis* and *De Symptomatum Causis*, were printed by Pynson after the writer's death.

Two grammatical works must also be mentioned as occupying some part of Linacre's later years; the *Rudimenta Grammatices* was composed for the use of the Princess Mary, and is in English, though its title is Latin. It was afterwards translated into Latin by George Buchanan, and in this form published at Paris.

A more elaborate work entitled *De Emendatâ structurâ* was not printed until the year 1524, but from the history of its composition must have been written about 14 years earlier. Linacre's old friend Dean Colet, the founder of St Paul's School, desiring to have for the use of his school a better grammar than any which already existed, appears to have asked Linacre to compose a suitable work. The treatise of which we are now speaking resulted, but when produced it was thought to be, in bulk and difficulty, quite beyond the comprehension of young pupils. Colet accordingly thought himself obliged to decline it, and substituted a much shorter

compendium written by himself, or William Lily, or by both jointly, which was afterwards revised by Erasmus and reprinted by Cardinal Wolsey for the use of Ipswich School. This was the foundation of the well-known Lily's Grammar. Linacre appears to have been annoyed at the rejection of his Grammar, and a breach was thus made in his friendship with Colet, which never appears to have been healed. Erasmus vainly endeavoured to bring about a reconciliation. This was the best known work published by Linacre in the domain of scholarship; several editions were printed by Estienne at Paris, and many others in other European cities. To some is prefixed a laudatory preface by Melanchthon. It is not quite clear whether it was published before or immediately after the author's death.

The works now mentioned were, in combination with medical practice, the occupation of the last 14 years of Linacre's life. It is impossible to say exactly at what time he gave up the active practice of his profession. The only passage which might be supposed to throw any light on the subject, is one in the dedication of the translation of *De Naturalibus Facultatibus* to Archbishop Warham, where he speaks gratefully of the leisure afforded by the assumption of the priestly office conferred on him by Warham[13]. But as the only certain instance of his receiving a benefice from the Archbishop, was that of the rectory of Merstham, in 1509, the year in which Linacre entered upon his duties as Court Physician, it seems that some later preferment or else ordination, must be referred to. It is possible therefore, that he may have only gradually given up practice.

But Linacre rendered a service to medicine far more important than any of his writings, by the foundation of the College of Physicians and it is for this that he has been and

will continue to be held in grateful remembrance. In order to understand the importance and utility of Linacre's conception we must remember that up to this time medicine could not be said to have existed as a distinct profession in England. The two classes of physicians and surgeons were very widely separated. The former were chiefly ecclesiastics and so far as any authorization was necessary to allow them to practice they received their authority from the Bishops or Archbishops. A statute passed in the 3rd year of Henry VIII. (3 Henry VIII. Cap. II.) exhibits a first attempt to remedy this deficiency. It is there recited that "forasmuch as the science and cunning of physic and chirurgy to the perfect knowledge whereof be requisite both great learning and ready experience is daily in this realm exercised by great multitudes of ignorant persons of whom the greater part have no manner of insight in the same nor in any other kind of learning; some also can know no letters on the book, so far that common artificers as smiths, weavers, and women boldly and customarily take upon them great cures of things of great difficulty in the which they partly use sorcery and witchcraft, and partly apply such medicines unto the disease as be very noyous and are not meet therefor, to the high displeasure of God, great infamy to the faculty, and the grievous hurt, damage, and destruction of many of the King's liege people, most especially of them that cannot discern the uncunning from the cunning." It is then provided that no one should practise as a physician or surgeon within the City of London or seven miles from the same except he be examined and proved by the Bishop of London or by the Dean of Paul's with the aid of doctors of Physic and experts in surgery. In other parts of the country the duty of proving medical practitioners was assigned to the Bishop of the Diocese.

We do not know whether Linacre's influence was in any way concerned in getting this Statute passed. A few years afterwards, in the year 1518, Royal letters patent were granted for the carrying out of the scheme in which Linacre was concerned and which was in all probability framed by him. The letters were addressed to John Chambre, Thomas Linacre, and Fernandus de Victoria, together with three other physicians also named, and all men of the same faculty in London. These were to be incorporated as one perpetual commonalty or College, to have the power of electing a President, the use of a common seal, the liberty of holding lands in fee and of purchasing lands whose annual value did not exceed £12. They were permitted to make statutes for regulating the practice of physic in London and for seven miles round, and received the important privilege of punishing offenders by fine or imprisonment.

These letters were dated 23rd September in the 10th year of Henry VIII. Four years after the privileges thereby granted were confirmed and extended by a Statute (14 & 15 Henry VIII. Cap. 5). By this Statute the privileges of the College were extended over the whole of England, no person being allowed to practise physic without having been examined and licensed by the President of the College and three of the elect. The reason given for this extension of privilege was the difficulty of finding in each diocese men able to sufficiently examine those who were to be admitted physicians. The graduates of Oxford or Cambridge who had accomplished all their exercises in due form without any grace were alone allowed to practise without a licence. The privileges of the College were confirmed and enlarged by several subsequent Statutes and Letters Patent in the reign of King James the First, in the Protectorate of Cromwell, and at other times.

Among other powers conferred by James the First was that of examining into the purity and goodness of all apothecaries' wares kept in the houses of apothecaries and druggists in London. This right was exercised up till the beginning of this century and a similar inspection or visitation of drugs is still performed by Government Assessors in Germany.

Comparing the College of Physicians with the bodies which exercised the same rights in other countries in the sixteenth century we see that the chief justification for its existence was the fact that no University or Faculty of Medicine existed in London. In Paris, for instance, and in other University cities very similar privileges were given to the Faculty, that is to say, to the Doctors of Medicine of the University. It would have been a serious curtailment of University privileges to have founded in those cities any body like the College of Physicians. Linacre, who was so well acquainted with the learned bodies of Italy and France, must doubtless have felt the want in London of a learned body with the name and dignity of the University. His College was doubtless intended to take the place of the University so far as medicine was concerned. There is, however, no hint of any provision for teaching.

Beside the ostensible object of preventing the practice of medicine by ignorant persons, the foundation of the College effected another equally important reform which may possibly have been foreseen and intended by its founders, although the intention was not avowed. This was nothing else than the liberation of medicine and the medical profession from the control of the Church. The Bishops, it is said, notwithstanding the formal abolition of their privileges, continued to license physicians for 180 years after the foundation of the College, but never since has any ecclesiastical authority con-

trolled the status or the practice of the medical profession in England. This liberty could hardly have been so complete had medicine been as completely as in other countries a department of University teaching. Linacre's foundation must have the credit of preserving medicine both from the immediate domination of clerics and from future subjection to the leaden rule of orthodoxy, which swayed for several centuries the English Universities. The conditions of the new College and the mode of admission into it were clearly designed, and were calculated to give a very definite stamp to the English physician. He was to be in the first place a man of learning, and in this respect the standard of the College was certainly higher than that of the Universities, as is clear from the history of certain controversies that arose between these authorities. Considering too that it was scarcely possible to obtain in this country the particular kind of learning required, a strong inducement was held out to physicians to study at the Universities of the Continent, especially in Italy. Hence physicians were not only learned but very often travelled persons; and the names of foreigners are found rather frequently in the early rolls of the College. Moreover as the number of physicians practising in London was not large, and the difficulties of obtaining a licence were so considerable, a physician had no doubt a social position very much above that of the surgeon, and perhaps relatively higher than at the present day. It must be admitted also that the standing of an English physician has been made more definite and further removed from any association with trade than in any other European country. We see then pretty clearly what was the ideal that Linacre had framed;—a grave and learned person, well read in Galen, respecting, but not bowing down to, the prestige of the Universities, claiming for his own science a dignity apart

from, but not conflicting with, that of theology, looking upon surgeons and apothecaries with charity, but not without a sense of his own superiority.

Such was to be the English Physician, and Linacre succeeded, if such was his object, in moulding a definite type of character which lasted for two centuries at least. But the physician of Linacre's school is no more;—his epitaph was written nearly a hundred years ago by no less a person than Samuel Johnson. The great lexicographer was asked upon his death-bed for what physician he had sent. "I have sent," he said, "for Heberden, *ultimum Romanorum*, the last of our learned physicians."

The further history of the College of Physicians need not be written here; but something must be said of two other foundations also due to the public spirit and far-seeing benevolence of Linacre. These were his readerships at Oxford and Cambridge. In order to provide for the public teaching of medicine in the University and more especially for the reading of the works of Hippocrates and Galen, Linacre shortly before his death transferred to trustees considerable landed estates producing about £30 a year, which it was no doubt intended should be conveyed directly to the Universities for the foundation of Readerships. But the manner in which his purpose was carried out was unsatisfactory, and the subsequent history of the foundations is a melancholy chapter in University annals. The four trustees were Sir Thomas More, Tunstall, Bishop of London, Stokesley, himself afterwards a bishop and a certain Sheriff, a lawyer. For reasons which it is difficult to understand, unless simply negligence and procrastination were responsible, nothing was done with these funds till the reign of Edward VI., when Tunstall, the surviving trustee, transferred

part of the estate to Merton College, Oxford, for the foundation of two Readers, and another part to St John's College, Cambridge, for the establishment of a Readership there. It is quite clear that Linacre intended these to be University and not college foundations. His intention is sufficiently established by a letter addressed to him by the University of Oxford which has been published by Dr Johnson. The University acknowledges "that peculiar affection towards our commonwealth by which you have rendered yourself specially eminent," and speaks of the splendid lectures "which you have appointed to be read here at your expense as wisely devoted to the study of medicine." This might seem to refer to a foundation already established, but for the concluding words of the letter, "Lastly, we earnestly and again and again implore you not to abandon the resolution you have undertaken, and that your intentions may never be so many and varied as to divert or overcrowd this project. Let us certainly hope that the restoration of these, as well as all other studies to their pristine dignity may be effected during your life, and if aught in our power can promote this most excellent design, believe us prepared to second your wishes. Farewell, and may you long enjoy life, chief patron of learning!" According to Anthony Wood, Linacre's foundation was settled in Merton College instead of in the University, on account of the great decay of the University in the reign of Edward VI., and through the persuasion of Dr Reynolds, warden of Merton College. This College was moreover for some reason specially frequented by the students of medicine. The appointment of readers, originally the duty of the trustees, was now transferred to the College. Members of the College had a preference for the appointment; though if none were found properly qualified, a member of another

College or Hall might be appointed. The appointment was for three years only. With our present experience of University history, it is easy to see that no system could have been better calculated to reduce Linacre's great foundation to uselessness and obscurity.

The names of a few of the earlier readers are given by Wood; that of one only, Dr Robert Barnes, emerges from total obscurity. The Readerships soon became sinecures, and their stipends were regarded as nothing more than an agreeable addition to the incomes of two of the Fellows. Among the many similar instances of the misapplication of endowments we shall not easily find a grosser abuse. Twenty years ago, as is well known, the Oxford Commissioners revived the name of the Founder in the present flourishing Linacre Professorship of Anatomy so ably filled, so important in the history of science in Oxford, and provided for its endowment by Merton College, as an equivalent for the income which the College still derives from Linacre's estates.

At Cambridge the history of the corresponding Readership was even more unfortunate. The appointment was given to St John's College, and though it was at first provided that the lectures of Linacre's Reader should be delivered in the Schools of the University, the office soon came to be regarded as nothing more than a college sinecure. Moreover, through bad management of the funds, or chiefly, I believe, through an imprudent exchange of the estate originally settled by Linacre for one which has turned out to be of less value, the income originally intended for the Readership seems to have been lost. But for the sake of other than Cambridge men it ought to be here stated that the present Linacre Reader of Pathology fills with credit a chair most inadequately endowed, and has revived in Cam-

bridge the public teachings of a study perfectly congruous with, though different from that which was intended by the founder. It is impossible to doubt that Linacre looked forward to founding what should essentially be a school of medicine in each University. And it is a strange instance of the irony of fate, that Cambridge at the present day comes far nearer to carrying out the plans of the great scholar than his own University of Oxford, to which he always shewed the loyalty of an affectionate son, and on which he conferred the largest share of his munificent bounty.

In the year 1524 it became evident to Linacre that his health was breaking, and in June of that year he executed his will. He appears to have suffered much from the painful disease, stone in the bladder, which finally carried him off on the 20th October, 1524, at the age, as is supposed, of sixty-four. His death was a great loss to the cause of learning in England, and many passages in the letters of contemporary scholars will shew that it was not less felt in all learned circles throughout Europe. He was buried in the Old Cathedral of St Paul, but for more than thirty years no memorial appears to have marked his grave. This strange neglect was only supplied in the year 1557 by the great physician John Caius, a name memorable in Cambridge annals, who if not personally a pupil of Linacre was in the most complete sense the inheritor of his spirit, and the most perfect type of a physician, such as the founder of our College wished to see. The Latin epitaph, written no doubt by Caius himself, perished in the great fire of London, but has been preserved by Dugdale. After an enumeration of the learned works and public services of Linacre it sketches in a few words a fine character, "Fraudes dolosque mire perosus; fidus amicis; omnibus ordinibus juxta carus."

It will hardly be necessary to supplement the terse eulogium pronounced by Caius, by any attempt to sum up Linacre's moral excellences. But it may be worth while to form some estimate of the talents and accomplishments which gave him so high a reputation among his contemporaries. No original writing of Linacre's has been preserved, except his grammatical works and a few dedications and letters, on the strength of which it would be absurd to hazard any generalization as to his intellectual power. His reputation rested and still rests upon his translations; together with the undefined, but unmistakably strong impression which he produced upon his friends and literary contemporaries. From them we should gather that it was to the multifariousness of Linacre's attainments as well as his excellence in each, that he owed his renown. To his literary faculty there are many testimonies. His Latin writing was thought to be so good that according to the friendly eulogium of Erasmus, the works of Galen as interpreted by Linacre, spoke better Latin than they had before spoken Greek. Other opinions not less laudatory were expressed both by Erasmus himself in other places and by other scholars not less sensitive in the matter of style. Linacre was not, however, a slavish imitator of any master. Erasmus among others has preserved the tradition of his slight regard for Cicero. He would rather have been thought to write like Quinctilian. The only complaint however which Erasmus makes against his friend is for his excessive elaboration in polishing and correcting his writings, from which it resulted that much of his work was reserved as not sufficiently perfect to be published: and in many cases ultimately lost[14]. It is disappointing to hear that Linacre had translated Aristotle in such a way that Erasmus says '*sic Latine legitur Aristoteles ut, licet Atticus, vix in suo*

sermone parem habeat gratiam': and of his other versions '*sunt illi permulta in scriniis, magno usui futura studiosis.*'

Beside the excellence of his style, Linacre was famed for his critical judgment, '*vir non exacti tantum sed severi judicii*', says Erasmus, while in Grammar and Rhetoric, as shewn in the curious little fable of Richard Pacey formerly quoted, he was regarded as no less a master. Moreover he was what was called in those days an eminent 'philosopher,' that is, profoundly read in the works of the ancient naturalists and philosophers, such as Aristotle, Plato and Pliny.

It is not easy to form any distinct notion of Linacre's skill in his own profession. Little more was expected of a physician in those days than to apply with proper care the maxims of the books. We do not even know whether in his practice Linacre made more use of the ancient medical classics whom he was endeavouring to rescue from neglect than of the 'Neoterics' who were the ruling spirits of the day, and whose doctrines were derived from the Arab physicians or from European schools sprung out of the Arab learning. Some have taken for granted that a man so great in book learning could not be good in practice. But the few notices which remain give no countenance to this assumption. Erasmus commemorates in two or three places his friend's medical skill. In one he deplores Linacre's absence, and laments (with curious modernism) that his servant had left the physician's last prescription at the druggist's, and begs for another copy. In one instance a record of Linacre's treatment of Erasmus's complaint remains, and appears to have been as sensible and practical, as if the physician had known not a word of Greek, and had passed his life as a country apothecary. He is also recorded to have advised his friend William Lily not to consent to an operation for the removal of a tumour of the

hip; but the operation undertaken against Linacre's advice, unfortunately proved fatal.

It was not Linacre's fortune to contribute anything to the science of medicine, or to any of its collateral sciences. His age was not one of research as now understood. The first original work on medicine produced in England was done by his successor Caius, whose treatise on the sweating sickness published twenty years after Linacre's death is still esteemed. This and other great epidemics must have passed before the eyes of Linacre, but no record remains to shew us in what light he regarded them. Nor is there any evidence that he appreciated the importance of the revival of Anatomy and Botany; sciences on which the subsequent development of medicine in Europe has so largely been based. Though evidently eagerly desirous to assist in the renovation of medical science, he looked to other means to accomplish this end. What these means were it may be worth while to state somewhat more in detail.

The aim which Linacre and other scholars set before them in translating or publishing the works of Galen can only be understood by a consideration of the state of medical learning and scholarship at the time. The student of medicine in those days, like the student of theology or philosophy, had to derive his knowledge almost entirely from books. There was indeed one school of practical anatomy in Italy, that founded by Mundinus at Bologna in the 14th century, and continued in Linacre's time by Berengarius Carpus, who is said to have dissected one hundred bodies with his own hand, but in other parts of Europe only a literary knowledge of anatomy was possible. There was no such thing as hospital instruction, and what would be called in modern times Materia Medica was represented only by the empirical knowledge of humble

collectors of simples, and by the works of scholars learned only in books who gave descriptions borrowed at second or third hand from the Arabian physicians, or at a still greater distance from Aristotle. Medical learning, thus understood, received like all other learning the stimulus of two great movements, the revival of Greek literature, with the consequent higher estimation of the classical Latin writers, on the one hand, and on the other hand the readier diffusion of books through the invention of printing. How the classical revival affected letters in general, theology and philosophy, is well known. Everywhere men became aware more or less distinctly that there was a new world of knowledge within their reach, but concealed from them by a mass of commentary and compilation, barbarous in language, and corrupt in substance, though professedly founded on the works of those great authors who were little more than names to the mediæval scholars. Gradually the great figures of antiquity became more distinct, as the followers of the new learning tore off the barbarous wrappings which had so long hidden or distorted them. It was in this spirit that the scholars set to work in their great task of restoring antiquity. There were doubtless many other aims, and some of them higher, which animated the more ardent spirits of the Renaissance, but of these we cannot pretend to speak. What alone concerns us here is their resolute endeavour to get at the real Aristotle, Plato or Homer, instead of the reflections and shadows of them which had long been reverenced. It was this spirit which made the printing of the first edition of Homer by Chalcondylas and Demetrius Cretensis in 1488, seem to them, as it has indeed seemed to later generations, an epoch in literature. It was this which in the next generation led Erasmus to devote years of labour to bringing out the Novum

Testamentum, and it was in this spirit too, that Linacre the pupil of Chalcondylas and the teacher of Erasmus, standing between the literary and the religious revival, conceived the two great projects of his life, the publication of Aristotle and Galen in a form accessible to the whole learned world. The first scheme indeed he scarcely commenced, of the latter he did but little, though as he says "nihil magis in votis erat."

To discover the genuine text of an ancient author and make it known may seem to us a useful task, though not among the greatest, but to the scholars of the Renaissance it was a matter of supreme importance. Linacre and his fellow workers doubtless expected that medicine would profit as much by the rediscovery of the Greek medical writings as letters and philosophy had gained from the masterpieces of Greek poetry and speculation; and it was with such hopes that they undertook to revive and make known the works of Galen. Galen, like Aristotle, had been very imperfectly known, even to those who most implicitly acknowledged his authority. With regard to Aristotle Sir Alexander Grant has pointed out that thousands of scholars who considered themselves staunch Aristotelians, knew not a word of the master beyond the two first treatises in the Organon; and in the same way, many who reverenced Galen as the source of all medical knowledge, knew him only through imperfect Latin versions, the compilations of mediæval scholars, or of the Arabians, whose works were chiefly based on Galen, and who had in this case as in that of Aristotle the credit of making a Greek author in large measure known to the modern world.

The works of Avicenna, Mesua and others were the chief medical text-books in Europe before, and even for a long time after, the revival of learning. The Jewish teachers, who

had founded schools of surgery in many European cities, (among others in Oxford, before the rise of the University) were versed in Arabian learning, and thus it came to pass that medicine presented itself to the mediæval world in an Arabian dress. From these sources and from the teachers of the school of Salerno, were compiled the manuals of the "Arabistæ" or "Neoterici," which under such names as Articella, Practica, Lilium Medicinæ, Rosa Anglica were the daily guides of the medical practitioner.

When the Arabian writers fell into disrepute, partly through being condemned as heretical, and partly as being barbarous in style, it was regarded, if one may say so, as a sort of indignity that Medical Science should still be so much beholden to the infidel sages. Those physicians who were also scholars felt this to be a reproach which must be wiped out. This feeling, fantastic as it may seem, was apparently wide-spread through the little world of scholars, and has been expressed by one of them in a manner so strange that I cannot forbear to quote it both for the sake of the grain of truth which it contains, and for its unconscious reflection of the fantastic ideas of the age.

The author Symphorien Champier was a physician of Lyons, a voluminous writer as well as a liberal and wealthy patron of letters. The extract is from a short tract *Symphonia Galeni ad Hippocratem, Cornelii Celsi ad Avicennam, una cum sectis antiquorum medicorum ac recentium*, forming the introduction to a little work on Clysters, *Clysteriorum campi contra Arabum opinionem pro Galeni sententiâ*, etc., which is known in literature as the original of the "Treatise on Clysters, by S. C.", placed by Rabelais in the catalogue of books forming the library of St Victor.

After lamenting that for so many centuries pure literature,

that is Greek and Roman, should have been neglected, and instead the mean ditties (*neniæ*) of certain pretenders should have been cultivated. *Indignum facinus*, says Champier, (*ita me deus amet*) *nullis bobus, nullisque victimis expiandum.*

Next, passing to the subjects of philosophy and medicine, he represents a war as arising between the Arabians and the Classics, which might have ended disastrously for the latter, but for the interposition of divine providence.

"Jam eo insolentiæ ac temeritatis devenerant Arabi principes, ut nobis medicam artem funditus auferre audacissime conarentur; quandoquidem castra solventes in Græcos ac Latinos omnem belli impetum convertebant, multaque millia processerant, cum deus Opt. Max. (cujus est hominum repente et consilia et animos immutare) ut auguror sanctissimi Lucæ precibus et orationibus flexus, auxiliarios milites demisit, qui obsidione miseros, Hippocratem, Galenum, Dioscoridem, Paulum Aeginetam et nostrum Celsum Cornelium, jam deditionem cogitantes eriperent et liberarent; idque quantâ sit confectum diligentiâ, in confesso est. Hippocrati non pauci auxilio fuere, Galeno ab Arabum principe oppresso strennue [sic] adfuit Vicentinorum dux [Nicolaus Leonicenus], præterea ex Galliâ Copus, ex Angliâ Linacrus, bone deus quo studio, quâ alacritate. Porro Dioscoridi Gallorum virtus et ferocia, Venetorum prudentia, Florentinorum divitiæ opem tulerunt."

This passage only puts in an extravagant form the same ideas about the value of ancient learning in relation to medicine which we have already quoted from the letters of Leonicenus, and of Aldus.

A more serious scholar than Symphorien Champier, Janus Cornarius, has left a very clear statement of the position which Galen and the ancient medical writers were considered to occupy at this critical epoch in the history of learning.

He says that medicine, like all good arts and disciplines, comes from the Greeks, and is to be learnt from their works alone. As to the Arabs, Avicenna, Rhazes and others, who now-a-days reign in nearly all our schools, and the numerous Italian or French physicians, who have become celebrated by writing so many of the books called '*Practica*,' they are physicians only in name. It were to be wished, he says, that all public schools would acknowledge their errors and repudiate the barbarian physicians, as the Florentine academy had done.

"At vero non penitus desperandum quando nuper adeo una Florentina Academia resipiscendo aliquando etiam aliis spem nobis exhibuit, quæ excusso Arabicæ et barbaræ servitutis medicæ jugo, ex professo se Galenicam appellavit et profligato barbarorum exercitû, unum totum et solum Galenum, ut optimum artis medicæ authorem, in omnibus se sequuturum pollicita est[15]."

The above extracts will shew far more vividly than any generalized statements in what light Galen and the ancients appeared to scholars at the time of the revival of learning. Before considering what was the actual effect of the revival of the ancient medicine on modern science and practice, it may be well to clear away a certain amount of misconception which has been prevalent on the subject.

It is often assumed that the study of Galen introduced the habit of relying implicitly on authority and dogma, and thus retarded the progress of medicine. But in reality the habits of submission to authority and blind acceptance of tradition were already prevalent, and had been so long before the revival of learning. Never were men more ready to bow down to authority than in the middle ages; and, in name at least, they reverenced even the ancient rulers of thought,

Aristotle, Galen and Hippocrates, though it was to distorted images of these heroic personages that their homage was paid. The names of Galen and Hippocrates were associated with corrupt and often spurious treatises, of which the style was as barbarous as the matter was worthless. The aphorisms of Hippocrates were known in Latin versions as the *Amphorismi*, a barbarism perpetuated even by Symphorien Champier. Galen was chiefly known by a little treatise, often copied and printed with the title *Liber Tegni Galieni*, afterwards known as the *Ars Parva* to distinguish it from the great *Methodus Medendi*, translated by Linacre. The quaint title of this work is a history and a commentary in itself; a scholar might well be puzzled with the word *Tegni*, which seems to suggest an imaginary author, Tegnus Galienus. But this word is simply a corruption of the Greek τέχνη, handed down by a succession of scribes ignorant of Greek. Moreover, as in the case of Aristotle, not only were the works ascribed to Galen and Hippocrates corrupted and misunderstood; but their best works were unknown. If men were to bow down to canonical authority it was better they should have the best works of the writers regarded as canonical, and have them unadulterated.

On the lowest view then the change was rather the substitution of one dogma for another than the introduction of the dogmatic habit; but in reality a much wider and more salutary reform was involved. In the first place, the new authorities were actually much more valuable than the old, and in the second place the new dogma, instead of being merely conservative and petrifying, was found to be innovating and inspiriting in its tendency. Galen himself was not so strictly a Galenist as his followers. His works shew (in spite of his undeniable and fatal love of system and formula) enterprise and originality, with frequent reference to observation, and even

experiment. They led also inevitably to a study of Hippocrates, a writer far more unsystematic, and free from the vice of formalism, whose sagacity and power of observation give his works a perennial freshness. Finally, the revival of the ancient classics led to the revival also of the sciences on which modern medicine rests, and which were destined to overthrow all the dogmatic systems, viz. Anatomy and the knowledge of Drugs.

Haller, speaking of the progress of anatomy in the 16th century, attributes it to two chief causes, the revival of the works of Galen, and the invention of printing. Not less did Botany and Pharmacology take a new departure from the works of Dioscorides. It would thus appear that the task of Linacre and the scholars, really though not in appearance, contributed to the scientific movement which was the turning-point in modern medicine. This movement was the special work of the 16th century. The time had not yet come for the reform in practical medicine which the progress of the sciences rendered possible, and which was reserved to be the special glory of the next age. But a definite and brilliant service was rendered to the progress of medicine by the scholars of the Renaissance, among whom no name is better entitled to be held in grateful remembrance than that of Thomas Linacre.

It would be out of place here to enter into any general estimate of the value of Galen's writings. They are of immense bulk, and few persons in modern times can claim to have done more than dip into them. But this massiveness and bulk were perhaps even among the features which caused his works to be held in such high estimation. They formed a vast encyclopædia in which all the ancient medical lore was comprised. A very large part of the works even of Hippocrates may be said to be contained in Galen, and many older

writers are now only known through the account which Galen has given of them. The Galenical collection embraces anatomy, physiology, practical medicine, and what we should now call Hygiene, as well as dissertations on the history and sects of medicine, with many curious anecdotes and allusions to the manners and opinions of his time. We hear also of works on logic and philosophy which are almost entirely lost.

This encyclopædic knowledge was classified with a systematic minuteness and a delusive appearance of scientific precision which especially fitted Galen to be a ruler of thought in ages when men were willing to accept an intellectual despotism. The disciple of Galen had a formula to explain every disease, and a rule for the treatment of every case.

What his general principles were is shewn very clearly in the work now reprinted, which is rather physiological or physical than strictly medical. In it we find developed the theory of humours and temperaments, which formed the physiological basis of Galen's system of medicine; and which, conveyed through many popular medical works to the lay public, entered largely into the current philosophy of the time. Hence Linacre speaks of this work as not less necessary to philosophers than to physicians. Some knowledge of these ideas is indispensable for understanding many allusions and metaphors in English writers of the Elizabethan age. Nay more, a great part of it has passed into our common language. Such words as '*humour*' in its many acceptations, and many compounds, *temperament*, *temper*, *choler*, *melancholy* and others derived all their original significance from the place which they held in the Galenical system. It is perhaps not too much to suppose that this very version may have been among the sources whence such writers as Elyot (who was a pupil of Linacre) in his *Castell of Helth*, Bright, the predecessor

of Burton, in his *Treatise of Melancholie*, and later, Walkington, in the fantastic book called *The Optick Glasse of Humors*, obtained the ideas which, popularized by them, became the common property of scholars and literary men. From this point of view, our treatise is not without importance in the history of English literature.

The little treatise at the end, *De Inæquali intemperie*, is no part of the work which precedes it; but is apparently appended by Linacre to shew Galen's application of his physiological system to certain points in pathology or the theory of disease.

It is only necessary to say in conclusion that this version of the *De Temperamentis* appears to have been the first ever made in Latin, or at least published. Orlandi (in 1722) speaks of a previous edition with Linacre's name, published at Venice in the year 1498, but this statement is certainly erroneous. All the enquiries of Linacre's learned biographer, Dr Noble Johnson, and of the present editor, have failed to establish the existence of any such edition, and indeed the preface to this edition is of itself enough to refute the story. The treatise *De inæquali intemperie* on the other hand had been previously translated into Latin, though not by Linacre. It is included in a collection of Latin versions of many of the works of Galen and others, translated by Georgius Valla, of Piacenza. This was printed at Venice in 1498; and hence, no doubt, the source of the confusion between Valla's translation of this treatise and Linacre's translation of this and the *De Temperamentis*. I have seen the third edition of Valla's collection published at Pavia 1516; the version of this treatise there given is quite different from Linacre's. Dr Johnson is responsible for the statement that a second edition of both was published during Linacre's lifetime, of which a presentation copy on vellum given to Henry VIII. is in the

Bodleian Library. But an examination of this copy has convinced me that it is of the same edition, though an error in the printing of the last six leaves makes it appear different. According to the British Museum Catalogue a second edition in 24mo. was printed at London in 1527. The version was frequently reprinted on the continent, either alone or as a part of the collected Latin editions of Galen's works; but no subsequent edition has appeared in this country.

J. F. PAYNE.

LIST OF LINACRE'S PUBLISHED WORKS.

1. Translation of *Proclus de Sphærâ.* Venice, by Aldus Romanus, 1499. Folio.

2. Translation of Galen, *De Sanitate tuendâ.* Paris, Gulielmus Rubeus, 1517. Folio.

3. Translation of Galen, *Methodus Medendi.* Paris, Desiderius Maheu, 1519. Folio.

4. Translation of Galen, *De Temperamentis et de inæquali intemperie.* Cambridge, Siberch, 1521. 4to.

5. Translation of Galen, *De Naturalibus Facultatibus.* London, Richard Pynson, 1523. 4to.

6. Translation of Galen, *De Pulsuum usû.* London, 'in ædibus pinsonianis,' sine anno. 4to.

7. Translation of Galen, *De Symptomatum Differentiis et causis.* London, Pynson, 1524. 4to.

8. *Rudimenta Grammatices.* London, 'in ædibus pinsonianis,' sine anno. 4to.

9. *De emendatâ structurâ Latini sermonis.* London, Pynson, 1524. 4to.

NOTES.

SOURCES OF THE BIOGRAPHY OF LINACRE.

THE only separate biography of Linacre is that by Dr Noble Johnson, a fellow of the College of Physicians, published, in 1835 after the author's death, under the editorship of Mr Robert Graves. From this the biographical part of the short sketch here given has been chiefly derived. Dr Johnson collected with great learning and industry the contemporary notices of Linacre, as well as all that has appeared in later writers, and investigated many manuscript authorities. It would be ungrateful here to point out the few errors into which he has fallen, especially as they are probably partly due to his work having been published without the author's personal revision. The earliest life is either that contained in the Elogia contributed by George Lily to the *Descriptio Britanniæ* of Paulus Jovius, Venetiis, 1548 (also Basileæ 1578), or that given in Bale's *Illustrium majoris Britanniæ scriptorum summarium.* Gippeswici, 1548. Further materials are contained in Leland (*Principum.....et eruditorum etc. encomia.* London 1589) Pits (*De Illustribus Angliæ scriptoribus*); Freind's *History of Physic;* the *Biographia Britannica;* Wood's *Athenæ Oxonienses*, Bishop Tanner's *Bibliotheca Britannico-Hibernica*, etc. Later biographical collections, such as Aitken's *Biographical Memoirs of Medicine*, the *Lives of the British Physicians*, and Dr Munk's learned *Roll of the Royal College of Physicians*, have added little or nothing. The present Editor has carefully verified most of Dr Johnson's references; and corrected or added a few facts, but has found little to glean after so exhaustive a worker. The latter part, however, of this short introduction owes little to Dr Johnson. I have to thank Mr Bradshaw, the University Librarian, for some valuable hints.

NOTES (referred to in text).

1. (Page 7). There is no reference to Linacre or Selling in the *Stemmata Chicheleana* or in the MS. additions made to the copy in the library of All Souls' College.

2. (P. 10). Procli de Sphærâ, in the collection called *Astronomici Veteres*, *Venetiis curâ Aldi Romani* 1499.

3. (P. 12). Dr Johnson quotes Pacey's *De Fructû qui ex Doctrinâ percipitur.* Basileæ Froben 1517, p. 76.

4. (P. 13). Calendar of Letters and Papers relating to the reign of Henry VIII, edited by Brewer, Vol. IV., part 3, page 2874, no. 6403.

5. (P. 13). *Nicolai Leoniceni, De Plinii ac plurium aliorum in medicinâ erroribus liber ad doctissimum virum Angelum Politianum.* Ferrariæ 1492. Also in *Angeli Politiani et aliorum epistolæ.* Lib. II., epist. 3, 4 et seq. (Ed. Hanoviæ 1622, page 46).

6. (P. 14). Johnson's *Life of Linacre*, page 147. It does not appear whence these verses are quoted, as no reference is given by Dr Johnson.

7. (P. 15). Seebohm. *The Oxford Reformers: Colet, Erasmus, and More.* 2nd edition. London 1869, page 17.

8. (P. 17). *Erasmi Roterodami Moriæ encomium.* Basileæ, Froben 1521, page 251.
(Is this passage the foundation of Mr Browning's fine poem, "The Grammarian's funeral"?)

9. (P. 18). *Pauli Jovii Novocomensis episcopi Descriptio Britanniæ.* Basileæ 1571, p. 40. Elogia virorum per Georgium Lilium Britannum exarata.

10. (P. 19). Sir John Cheke:

Joannis Cheki Angli de pronuntiatione Græcæ potissimum linguæ disputationes cum Stephano Wintoniensi Episcopo. Basileæ 1555, p. 176 and 281, etc. Linacre's name is brought in as follows. Bishop Gardiner finds fault with Cheke for too Ciceronian a style of writing (Ciceronis grandiloquentiam ad sententias de rebus levibus atque ridiculis inconcinne additam et accommodatam), and quotes to him Erasmus *in Ciceronianos* and also Linacre, who he says never admired the style of Cicero and could not listen to it without disgust. Cheke retorts in the manner we have quoted, "Si de acumine et celeritate ingenii disputatur etc.—in eo si nunc viveret, tibi laudem concederet," and makes the curious remark that it is strange Linacre could not listen to Cicero without disgust, when his work *De structurâ* abounds with examples taken from Cicero. Perhaps, Cheke suggests, he had not really neglected the study of that writer, but through some perversity wished to be thought to have neglected him, "ut non tam fortasse reverâ neglexerit, quam animi quâdam morositate videri voluit neglexisse."

11. (P. 21). The phrase quoted from Tanner, *Bibliotheca Britannico-Hibernica*, seems to refer clearly to ordination, not merely to collation to a benefice.

12. (P. 21). See Dr Munk. *Roll of the College of Physicians. 2nd edition* 1878, page 16.

13. (P. 25). "pro ocio in quod me (honorifico collato sacerdotio) ex negocio primus vindicasti." Introduction to Galen, *De Naturalibus Facultatibus.* London, 1523.

14 (P. 34). This foible of over-elaboration is discussed at great length by Bayle in his article on Linacre in the *Dictionary.* He remarks that though this is not a common fault with authors, it has often operated to the prejudice of the best, and to the consequent loss of the public.

15. (P. 41). Janus Cornarius, in his introduction (dated 1535) to *Marcellus de Medicamentis*, published in the collection called *Medicæ Artis Principes.* Paris, Henr. Stephanus, 1567.

CALENI PERGAMEN-SIS DE TEMPERA-MENTIS, ET DE IN-AEQVALI INTEMPE RIE LIBRI TRES THOMA LINACRO ANGLO INTER-PRETE .·.

Opus non medicis modo, ſed et philoſophis oppido q̃ neceſſariũ nunc primum prodit in lucem

CVM GRATIA & Priuilegio.

SANCTISSIMO DOMINO NOSTRO PAPAE LEONI DECIMO, Thomas Linacer Medicorum Minimus. S. D. ∴

NOn hanc tibi lucubratiunculã meã Beatiſſime Pater quaſi tuis aptam ſtudijs dignamve offero, quẽ totũ totius chriſtianæ Reip. gubernaculis incumbere omnes ſcimus, ſed quod ſtudioſis eam futurã nõ ingratam ſperem. quibus quidquid vſui eſſe poteſt, tibi quoq; fore iucundum nõ dubito. Accedit quod quũ recens in me collatæ nõ vulgaris munificẽtiæ tuæ, qua me quoq; ſicut reliquos quicunq; te olim comitabamur in ludum beare es dignatus, non immemorẽ me aliquo ſaltẽ officij genere declarare volui: vnũ hoc inter facultates meas quo id efficere conarer literarium perſpexi genus. quod et mihi cui pene præter literas nihil eſt, et tibi qui in literis es eminẽtiſſimus maxime viſũ ſit congruẽs. In quo genere Galeni hic, ſe obtulit libell9. breuis oĩno, ſed non minus philoſophis quã medicis neceſſarius. Qui breuitate ſua ſimul officiũ meũ minus erat moraturus, ſimul meæ in uertẽdo, quãtulæcũq;, certe tenuis facultatis guſtũ aliquẽ tibi præbiturus. Perexigua (fateor) res, nimis q; im-

par quæ pro tante benignitatis vel Mnemoſyno ad ſacrã preſertim Celſitudinẽ tuã mittatur. Verũ et cuius ipſe vicem in terris geris pauperculæ mu= lieris duo minuta probauit: et mola ſalſa litare eos, qui thura non haberent, proditũ nõ ignoras. Sũt ſane mihi plura maiora ꝙ in manibꝰ, quæ vt pri= mũ per valetudinẽ et miniſterij mei officia licebit, ſi tibi hæc non diſplicere intelligam, ſub noīe tuo (modo id non graueris) ædentur. Non quo ijs operæpreciũ tibi vllũ me facturũ autumẽ, quod ſcilicet mihi de meo ingeniolo ſperare non licet, ſed quo ijs ex præfatiõe noīs tui, qđ merito litera tis omnibꝰ eſt chariſſimũ, gratiã aliquã autoritatẽ ꝙ captẽ. Permultũ ſane ſi qui erũt qui ex vigilijs meis fructum aliquẽ percipient, Sanctitati tuæ de bituris. qui tam inſigni beneficẽtia ſtudiorũ meorum ocio cõſulueris. Deũ opt. Max. precor diu te nobis ſeruet atꝙ incœpta tua omnia ſecũdet. Londini. Anno Chriſtianæ ſalutis. M. D. XXI. Nonis Septembris.

PRO Elenchi huius intelligẽtia, ſcire licet, quũ in ſingulis huius codicis pagellis viginti ſeptẽ verſus contineãtur: diuiſis ijs in treis nouenarios: per A ſignificatur eorũ prim⁹. per B. ſecũdus. et per C tertius. Sic intra nouẽ ſemper verſus lector quod ex Elencho requiret, nõ difficulter inueniet. Modo qui breuiſſimus labor erit, ſingulis libri chartis numerum adſcribere velit. ∴

A

ELENCHVS SEQVENTIS OPERIS.

FINIS.

GALENI PERGAMENSIS
De temperamentis, Liber primus.
Thoma Linacro Anglo interprete.

COnſtare animalũ corpora ex calidi, frigidi, ſicci, humidique mixtura, nec eſſe horũ omniũ parẽ in temperatura portionẽ, demonſtratum antiquis abunde eſt, tum philoſophorum, tũ medicorum præcipuis. Diximus autem & nos de ijs, ea quæ ꝓbabilia ſunt uiſa alio opere. In quo de ijs, quæ Hyppocrates cõſtituit elemẽtis, egimus. Hoc opere, quod illi proxime ſuccedit, omnium temperamentorum differentias, quot hæ, qualeſq; ſint, ſiue generatim quis, ſiue membratim diuidat, inuenire docebo. Sumamq; ab ipſa nominum interpretatione principium. Cum nanq; ex calidi, frigidi, ſicci, & humidi, temperatura cõflari corpora dicunt, de ijs, quæ ſummo gradu ſic ſe habent, ipſis ſcilicet elementis, aëre, igni, aqua. terra, intelligendũ aiunt. Cum uero animal, ſtirpemue calidam, humimidam, frigidam, uel ſiccam eſſe, non item. Neque enim ullum animal, aut calidũ in ſummo eſſe poſſe, ut eſt ignis, aut in ſummo humidũ, ſicut eſt aqua: pari modo nec frigidum, ſiccumue in ſummo. Sed ab eo quod in mixtura pollet, appellationẽ ſortiri,

uocantibus nobis id humidum, in quo maior est
humiditatis portio, siccum, in quo siccitatis. Ita ue-
ro & calidum, in quo calidum frigido plus ualet,
frigidum uero in quo frigidũ calido præstat. Atq;
hic quidem nominum usus est. Nunc de tempera-
mentis ipsis agendum. Eorum igitur, qui tum me-
dicorum, tum philosophorũ maxime illustres fue-
re, plurimi sane opinati sunt humidum calidumq;
temperamentum ab humido & frigido diuersum
esse. Ac tertium ab hijs siccum & frigidum, diuer-
sum a sicco & calido. Nonnulli tamen eorum humi
dum simul ac frigidum temperamentum quoddã
esse concedunt, atq; etiam ab hoc alterum calidum
siccũq;. Nõ tñ aut humidũ simul & calidũ, aut frigi
dũ pariter & siccũ tẽperamẽtũ esse. Neq; enĩ posse
aut humiditatẽ cũ abundãte calore, cõsistere, aut cũ
frigiditate siccitatẽ: quippe absumi a calido, cum su
perat, humiditatem. Itaq; fieri, ut calidum simul &
siccum corpus euadat, Eandẽ ubi imbecillus in cor
pore calor est, incoctã, imperfectãq; manere, quo
fieri, ut calido uincente, sequatur siccitas, frigido su
perante, humiditas. Atq; hij quidem his rationibus
nixi, duas tantũ esse tẽperamẽtorũ differẽtias opi-
nant̃. Qui uero ea quatuor autumant, bifariã his cõ
tradicunt. Alij statim id qd' primũ petũt negantes,
nẽpe qd' necesse sit humorẽ a calido superãte dige-
ri. Alij cõtra id quidẽ assentiuntur, sed alia rõne dis-

sentiunt.

sentiũt. Ac priores quidẽ calidi munus esse, ut cale faciat, asseuerãt, frigidi ut refrigeret, sicuti rursus sic- ci, ut siccet, & humidi, ut humectet. Proinde corpo ra, quæ calida siccaq; natura sint, quemadmodum ignis, ea quatenus calida sunt, excalfacere, quatenus sicca siccare. Quæ humida calidaq; sunt, uelut calẽs aqua, hæc nõ humectare modo, sed etiã calefacere posse, utraq; qualitate hic quoq; unũ opus, idq; ꝓ priũ obtinẽte. Haudquaq; igitᷣ cõcedere se, si quid calefaciat, idẽ ꝓtinus & siccare, imo si calori humidi tas sit adiũcta, nõ calfacere modo, sed etiam hume- ctare. Quemadmodũ balneũ dulcis aquæ. Sin sicu- ti calidum, ita etiam siccum corpus sit, ueluti ignis, statim id tũ calfacere, tũ uero siccare. Nõ tamen id calori referendũ acceptũ, sed siccitati, quæ simul est cõiũcta. Admonẽt aũt hoc loco nos de his, qui sub estiuo sole diutius sũt uersati, atq; ita, ut credibile ẽ aresacti, ac totũ corpus siccũ, squallidũq; habẽt, ĩtol lerabiliterq; sitiũt. Quippe remediũ his expeditũ, & facile dicũt, nõ utiq; si biberint, sed si calidæ, & dulcis aquæ balneo utantᷣ, tãq; hũiditate, siue ea cũ frigore sit, siue cũ calore, suũ munus obire ualente. Quippe hũectare ea quæ cõtigat. Ad eũdẽ modũ & siccitatẽ sẽper aiũt siccare, boreã enĩ qui siccus & frigidus sit uẽtus, oĩa siccare ac refrigerare. idq; esse dictũ ab Homero, ut uero humẽtẽ desiccat ꝓtinus agrũ autũni boreas. Pari mõ & pauperis lachrymã,

 & alia

& alia sexcenta pharmaca siccare pariter & refrigerare. Itaq; nõ esse necessarium, siquid frigidum est, idem protinus & humidum esse. Nec siquid calidum, idem statim & siccum. Neq; igitur calidum temperamentum necessario esse siccũ, immo posse aliquando in animalis temperamento calidum quidem plus ualere, q̃ frigidum, & humidum, q̃ siccum. Quin etiam tum generationem, tum alterationem, tum mutationem, ex contrarijs in contraria fieri. Quis enim est, qui si dixerit albũ alteratũ, demutatumq; esse, propterea quod factum sit calidum, non sit ridiculus? Cum postulet ea ratio, nõ eam, quae est in calido & frigido, sed quae est in colore, mutationem. Mutatur enim quod album est, in nigrum, & quod nigrum est, in album. Rursus quod calidum est, in frigidum, & quod frigidum est, in calidum. Ad eundem modum, & quod humidum est, in siccum, & quod siccum est, in humidum. Quippe si dicas alteratum corpus esse, propterea quod cum prius esset humidum, nunc sit album, uel cum prius esset siccum, nunc sit nigrum, parum compos mentis uidearis. Sin quod prius erat humidum, nũc factũ esse siccũ, aut quod prius erat nigrum, nunc effectum album, aut etiam ex calido frigidum, aut ex frigido calidum, utiq; sapere & conuenientia dicere censearis. Quod enim mutatur, quatenus mutatur, eatenus cedere in contrariũ debet.

debet. Siquidem fiebat hic, aut fit musicus, ex non musico dicimus: & grammaticus, ex non grammatico: & rhetor, ex non rhetore. Ex musico uero grãmaticum, aut ex grammatico musicum, aut ex alio quod diuersi sit generis, fieri aliquid dicere, sane est absurdum. Potest enim qui prius erat grãmaticus, nunc musicus esse, utiq; si musicen grãmaticæ adiecit, nec grammaticam abiecit. At qui siquid acquisiuit, priore etiam manente, cui non patet, non esse alteratum in eo quod manet? Ita non ex grammatico factus est musicus. Quippe nunc etiam grammaticus est, sed ex non musico, musicus. Non enim potest postq̃ musicus est factus, etiam non musicus manere. Cum igitur omnis mutatio, & ab contrarijs, & ex contrarijs fiat in contraria, manifestum est etiam humidum si quatenus humidum est, mutetur, tum ipsum siccatum iri, tum quod id siccet, siccum dicendum esse. Desinãt igitur inquiũt dicere, non posse calidum, & humidum temperamentum esse. Quippe calidum simul & frigidum esse idem temperamentum, aut humidum, & siccum non potest. Cum fieri nequeat, ut in eodem tempore contrariæ qualitates una consistant: humidum uero simul & calidum, præterea frigidum simul ac siccũ, profecto in eodem consistere possunt: sicuti tum ratio ipsa monstrauit, tum quæ paulo supra proposita sunt exempla. Ac talis quidẽ est prioris propo-

ſtrarũ partiũ oratio. Altera pars negat aliquã a ratio ne eſſe, etiã ſi calidũ efficaciſſimũ e quatuor ſit, ita ut nõ in frigidũ modo, ſed etiã in humidum agere poſſit: eſſe tamen temperamentũ, quod calidũ ſit, & humidum, utiq; cũ in primo ſtatim animãtis or tu humoris ſimul, caloriſq; copia in idẽ coeant. Ra tio uero horũ non illud efficit, quod nequeat aliqñ in eodẽ corpore humidi plus eſſe, q̃ ſicci, & calidi, q̃ frigidi. Sed quod ſub eiuſmodi ſtatu durare per petuo non poſſit. Quippe digeſto ſemper per calidum humore, ſpatio etiã ſiccũ corpus effici. Atq; pro calido & humido, calidum ſiccumq; reddi. Iã hoc ipſum quod calidũ & ſiccũ eſt redditum, procedente tempore frigidũ ſiccumq; fore: ubi enim omnẽ eiuſmodi corporis humorem calor abſumpſit, ipſe quoq; (inquiunt) marceſcere incipit, deſti tutus ſcilicet alimento, quod ipſum accẽderat. Neque igitur mirũ putant tum inter initia, ſtatim ut gi gnitur animal conuenire in idem, aut humidũ plus ſicco, aut calidũ plus frigido, tum tẽporis proceſſu, qđ prius erat calidũ & humidũ, poſtea poſſe calidũ eſſe & ſiccũ, æque ut poſtea quæ ſicca erat, calidaq; tẽperies, ubi calor ipſe extinctus eſt, frigidã ſiccãq; euadere. Ergo eſt quidẽ aliqđ tẽperamẽtũ, qđ calidũ ſit & humidũ, ac rurſus aliud qđ frigidũ ſit & ſiccũ, ex iſtis confirmãt: Nõ poſſe aũt tẽpera mentorũ differẽtias plures eſſe, q̃ quatuor, ex his

docere

docere conant. Cũ enim quatuor statuũtur qualitates, quæ in se agere inuicẽ patiq; possint. Nempe calor, frigus, siccitas, humiditas, oppositiones existere duas, alterã in qua calidũ aduersatur frigido, alteram in qua humidũ pugnat cum sicco. Eoque quatuor non amplius effici coniugationes. Quippe sex fieri, ex quatuor inter se copulatis, coniugia. Quorum duo subsistere nõ posse. Cu neq; humidum pariter & siccum, nec calidum simul & frigidum dari corpus possit. Reliquas igitur esse quatuor temperamentorum coniugationes, duas humidas, & duas siccas. Atque has calore, frigoreque diuisas, hæc sunt quæ elegantissimi eorum, qui ante nos fuere, tum medicorum, tum philosophorum de his dixere. Quæ uero mihi prætermisisse uidentur, nunc adijciendum reor, unum igitur & primũ id est, quod temperatam naturam, quæ tamen nõ uirtute modo, sed etiam uiribus reliquis præstat, non aduerterunt. Immo tanq; nulla sit, prorsus omiserũt. Quanq; ne loqui quidem de reliquis aliquid sine hac docuerũt. Quippe quod uel in calida temperie calidũ præualeat frigido, uel in frigida tẽperie, frigidũ præstet calido, id ne intellexisse quidem est, nisi prius ponatur eucratos siue tẽperata, neq; enĩ alio q; ad hãc teperatã naturã sunt intẽti cũ sanitatis tuendæ uictũ inuestigãt, calidius insto corpus iubentes refrigerare, uel frigidius excalfacere, uel

rursus

rũ sus humidius siccare, uel siccius humectare. Scilicet quo temperatum quendam mediocremq; statum efficiant, id quod minus est ei, quod exuperat semper æquantes. Ergo quem assidue persequũtur, & quo semper respicientes intemperatos status corrigunt, hunc ego quidem primum omniũ statui censuerim. Hi uero tantum abest, ut eius uel meminerint, ut etiam totũ prætereant. At nõ prætermus inquiunt ex his aliqui. In calido enim & humido comprehẽditur. Et quomodo non quinque esse in totum temperamenta dixistis: sed quatuor, si modo optimum non omisistis? Quippe duorum alterum, aut ex intemperatis statibus necesse est unum esse omissum, aut ipsum temperatum. At ego quidem ex his, quæ statuunt, temperatũ ipsis prætermissum certe scio: ubi enim calidũ & siccũ, uel frigidum & humidum, uel aliud quoduis temperamentum nominant, nõ utiq; summas a nobis intelligi qualitates postulant. Immo ex ijs, quæ superant fieri appellationes uolunt. Quod si temperatum statum omitti nolunt, certe reliquorum aliquẽ omisisse conuincentur. Sit enim sicut ipsi uolunt, temperatus status, is qui calidus est, & humidus. Omissus igitur illis plane est, is qui frigido intemperamento aduersetur, & sicco. Nempe in quo humidum pollet & calidum. At idem inquiunt is est. At qui fieri potest, ut simul exuperet calidũ, & nõ

exuperet?

exuperet? & superetur frigidum, & nō superetur? Si enim temperatus status est, neutrum alterū immodice exuperat. Sin intemperatus, necesse est exuperet altera oppositionum pars. At hoc ipsum inquiunt temperati status proprium est, ut in ea calidum præstet frigido, & humidum sicco. Quippe si frigidum modice quidem uincat, non esse commodum temperamentum. Sin amplius exuperet, iam utiq; morbum existere: æque ut si uehementer exuperet, mortem. Ad eundem modum de sicco iudicandum. In principio quidem existere intemperiem. Si amplius augeatur, egritudinem, si plurimum exuperet, mortem. Ceu uero de calido & humido non idem sit iudicium. Quis enim non dicat, ubi uel calidum frigido, uel humidum sicco paulo quidem plus ualet, intemperiem ita fieri, ubi amplius exuperat, morbum, ubi plurimum, mortem? Siquidem eadem est utrobiq; ratio. Alioqui nec qui calidi humidiq; immodice status sunt, eos uitio demus: nec qui calidi morbi cum humore immodico consistunt, eos esse morbos fateamur. Huic sententiæ aduersantes quidam Attalensis Athenei sectatores, negant aut calidum humidumq; statum uitio dandum, aut morbum ullum inueniri, qui calidus sit & humidus. Sed omnino qui uel calidus sit & siccus, ut febris, uel frigidus & humidus, ut aqua intercus, uel frigidus & siccus, ut melancolia.

Faciũt hic & de anni temporibus mentionẽ. Quo rum hiemem frigidam eſſe atq; humidam dicunt. Eſtatem calidam & ſiccam. Autumnum frigidum & ſiccum. Ver autem tum temperatum, tum ue- ro calidum humidumq; appellant. Ad eũdem mo dum, & ex ætatibus puerilem quidẽ temperatam eſſe, tum uero calidam humidamq;: porro iudicari autumant eorum temperiem ex naturalibus actio- nibus, quæ illa ætate maxĩe ſint firmæ. Sed & mor- tem aiunt animantium corpora ad frigidum ſiccũ- q; perducere, Quippe mortuos Græce ἀλίβαντας, uocari, quaſi nihil humoris in ſe habentes. Vtpote tum caloris abitione eo exhauſtos tum frigore ri- gentes. Quod ſi, inquiũt, mors talis aſt naturæ, eer te uita, cum ſit illi cõtraria, calida eſt & humida. At uero ſi uita calidum quiddam atq; humidum eſt, omnino quod illi ſimillimum temperamentum eſt, id optimũ neceſſario eſt. Quod ſi eſt, neminẽ late- re, idem quoq; temperatiſſimum eſſe. Sic in idem recidere calidum humidumq; ſtatum, cum tempe- rato, nec aliud eſſe temperatum, ſiue eucraton ſta- tum, q̃ caliditatem ſimul & humiditatem pollẽtes. Atq; Athenei quidem ſequatiũ hæ ſunt rationes, uideturq; & Ariſtotelis philoſophi, & poſt eum Theophraſti, & Stoicorum eadem eſſe quodamo do ſententia. Ita teſtium quoque numero nos terri- tant. Ego uero quemadmodum Ariſtoteles de ca

lida hu-

lida humidaqꝫ temperie senserit, in progressu si res postulet, fortasse explicabo, uident̃ enĩ eũ nõ recte accipere. Nunc id agam, ut eos qui sic sentiunt. in quo seipsos fallant, doceam. Mox rem totam in unum coactam caput demonstrem. Cum enim calidum, & humidum, atque etiam eucraton exi stimant uer esse, hic se manifeste decipiunt. Nam neque humidum est sicut hiems, neque calidum sicut æstas, quare neutrum immodice. Cum tamen ipsis autoribus excessum quendam indicet quoduis talium nominum. Bifariam autem sunt decepti, primum quidem quod in quatuor anni temporibus, quartam temperamentorum coniugationem inuentam omnino uolũt. Deinde quod id ea ratione concludunt, quod sit hieme quidem calidius, æstate uero humidius, uerum nec quartam in temporibus anni statuere temperamenti coniugationem est necesse, nisi etiam talis apparere, & contulisse id cum temporibus utriusqꝫ positis, non magis id humidum & calidum, quam frigidum probat & siccum. Si enim calidum humidumque excessus cuiusdam nomina sunt, non potest, nec ipsis quidem autoribus, uerum esse quod uer in omnibus mediocre sit. Si autem eo quod æstate humidus est, hieme uero calidius, idcirco humidum est & calidum. Quid

causæ est, quo minus frigidum id siccumq; putes, propterea quod æstate est frigidius, & hieme siccius: uel quam sibi facit sortitionem, ut unam partẽ oppositionis ab hieme, alteram ab æstate accipiat. Quippe cum ab utroq; in utraq; oppositionum parte dissideat, non ex dimidio collationem, sed ex toto habere debebat. Atqui si ita fiat contraria illi inesse dicemus. Nam calidum erit & siccum, si conferatur cum hieme, frigidum & humidum, si cum æstate. Ex neutra igitur collatione, si modo integra est, calidum & humidum erit. Sed si illis licet ex utraq; oppositione sumpto dimidio, calidũ id humidumq; asserere, nobis quoq; ad alterum dimidium transire, atq; id frigidũ & siccum dicere, quid ni licebit. Scilicet siccum, ut ad hiemem, frigidum, ut ad æstatẽ. Omnia igitur hac ratione uer erit, humidum, siccum, calidum frigidum. Atqui illorum ipsorum sententia, non possunt quatuor qualitates eadẽ in re pollere. Ergo neq; æstati, neq; hiemi uer comparare est æquũ. Sed potius ipsum per se est imare. Neq; enim hiemem ipsam ea de causa humidam esse, & frigidam dicimus, quod reliquis temporibus humidior frigidiorq; sit. Immo id illi alia quoq; ratione accidit. Sed quod humiditas in ea superet siccitatem, & frigiditas calorem, propterea frigida dicitur, atq; humida. Ad eundem modum & æstas, quum in ea humor uincitur a sicco, & frigidum

gidum a calido, ipsa quoque calida dicitur & sicca. Siquidem aequum censeo quatuor anni temporũ quodlibet ex suapte estimatum natura, non ex alterius comparatione calidum, frigidum, humidum, siccum ue nominari debere. Quin etiam si ad hanc formulam estimes, apparebit tibi uer esse omnis excessus plane in medio. Cum neque sicut in hieme plus ualeat in eo frigidum quam calidum. neque sicut in aestate, minus. Ad eundem modum siccitatis humiditatisque aequabilitatem in eo spectes. Neque scilicet in eo sicut in aestate praeualente sicco, neque sicut in hieme, exuperante humido. Proinde recte ab Hyppocrate est dictum: uer esse saluberrimum, ac minime morbis, qui mortem afferant, obnoxium. Est & autumnus ut quam aestas minus calidus, sic utique quam hiems minus frigidus. Quare hac ratione nec calidus absoluto sermone est, nec frigidus. Quippe cũ ambo sit, ac neutrum ad summum. Caeterum alterũ in eo est incommodum. Quod etiam Hyppocratis illa sententia significauit: Cum eodem die modo frigus nos afficit, modo calor urget, autumnales expectandi morbi sunt. Atque ea res est, quae maxime autumnũ morbiferũ facit, inequalis ipsa tempories. Itaque non recte frigidus, siccusque dicitur. Nõ enim frigidus est, si ipse per se spectetur, quod tamen hiems est. Sed ubi cum aestate confertur, utique illa frigidior: sed nec aequabiliter temperatus, sicut uer. Immo

in hoc maxime ab illo tempore dissidet, quod me-
diam temperiem & equalitatem perpetuo parē nō
seruat. Quippe meridie multo est calidior, quā mane
aut uesperi. Nec in humido & sicco medium omni
no statum optinet, quemadmodum & uer. Sed ad
siccius deuergit. Ab æstate uero etiam in hoc uinci
tur. Non tamen tanto interuallo, quanto in calore.
Ergo patere arbitror, nec autumnum absoluto ser-
mone, & citra exceptionem frigidum & siccum, si-
cut illis placet, dicendum esse. Cum neutrū ad sum
mum sit, sed uincat in eo siccitas humiditatē. Qua-
re ratione merito siccus appelletur. In calore uero &
frigore, mixtum quiddam ex ambobus, & inequa-
le statuatur. Proinde si quatuor temperamentorū
coniugationes in quatuor anni tempora distribui
uolunt, sciant se non solum ueri, calidum, humidūq;
statum male assignasse, sed etiam autumno frigidū
& siccum. Quanquā si hunc quoq; cōcedamus fri-
gidum & siccum esse, non erit statim necesse uer hu
midum calidūq; esse. Non enim si quatuor in tem
perie coniugationes in totum sunt, iam omnes eas
in quatuor anni tempora dispensari necessum est.
Sed si quis hoc in mundo est ordo, ac prout meli-
us est, non prout peius omnia sunt disposita, pro-
babilius sit plura quidem ex anni temporibus tem
perata esse facta, unum uero, si modo aliquod, intē
peratum, hi uero contra ostendere conantur, nul-
lum eorum

lum eorum esse temperatū. Sed necessario in ipsis exuperare alias calidum, alias frigidum. Et nunc si ita fors tulit, siccum, nunc humidum. Ego uero tan tum abest, ut aut uer, aut si quid temperatum est ca lidum atq; humidum dicam, ut quod plane contra rium est, id affirmem, omnium aeris temperamēto rum pessimum id esse, quod humidum est & cali= dum. Quod sane temperamentum, in quatuor anni temporibus inuenire nequeas. In graui & pestilen= ti aeris statu, interdum incidit, ueluti quodam lo co Hyppocrates cōmemorat his uerbis: pluebat per æstum imber largus assidue. Id nanq; est humidi & calidi status proprium, ut in æstu assidue pluat. Quod si uel tantum æstus sit, quemadmodum in= naturaliter se habente æstate, uel pluat. Sed in frigo re, ueluti hieme solet, fieri nequit, ut is status cali= dus sit & humidus. An igit̄ sine morbis erat æstas illa, in qua pluisse dicit in caloribus largum imbrē? Atqui carbūculos in ea fuisse narrat, putrescētibus scilicet in corpore excremētis, ac saniē quandā, quæ calida humidaq; īmodice fuerat gignētibus. Intelli ges id ex ipsa dictiōe, si totā tibi ascripsero ea sic ha= bet: Erāt i cranone carbūculi estiui, pluerat per estū largo ībri, idq; assidue. Acciderāt aūt magis austro. Ac suberat quidē sub cute sanies, quæ cōclusa ī calu it, ac pruritū excitauit. mox pusule ueluti ambustus sūt obortæ, uriq; sub cute sūt uisæ; uerū hic minus

utpote

utpote uno tantum e quatuor temporibus muta- to, malũ fuit. Quod si duo, tria ue sint mutata, aut etiam totus annus calidus, humidusq; fuerit, neces- se est, magna pestiletia succedat. Cuiusmodi in ter- tio epidemion, id est, grassantium publice morbo- rum narrat. Apponam autem primum, quæ de tẽ- porum intempestiuo statu scripsit: deinde de ho- minum, quæ subsecuta est corruptela. Aduertas au tem animum in omnibus uelim, estimesq; primum cuiusmodi res sit calida, humidaq; temperies, dein de q; necessario in ea omnia putrescant. Incipit igi- tur Hyppocratis narratio in hunc modum: Annus Austrinus pluuius a uentis in totum silens, deinde totius status particularem rationẽ subijcit, crebros imbres in calido & austrino statu fuisse scribens. Mox uniuersum sermonem in unam summam cõ- ferens. Cum fuisset, inquit, totus annus austrinus humidus, & mollis, hæc & hæc inciderũt, quæ uti- q; omnia in hoc libro scripsisse sit longum, licet au- tem cui libuerit in tertio epidemion membratim ea legere, ac in unum caput omnia redacta uidere: nẽ- pe putredinẽ maximam. Cuius etiam ipsius Hyp pocrates nõ raro nominatim meminit. Alias sic scri bẽs: Erat autem & fluxio ipsa collecta, haud similis puri. Sed alia quædam putredo ac fluxio multa ua riaq;. Alias sic: Et in pudendis carbunculi æstiui. tum alia quæ putredines appellantur, Et quod ex

hac

hac putredine multis quidem brachium, & cubitus totus deciderit: multis femur uel ſura eſt nudata, to tuſq; pes. Quin etiam magni oſſium carnium, ner= uorum, articulorũ prolapſus inciderunt. Denique nullum ex affectibus, quos ſcripſit, inuenias, qui ſo boles putredinis non ſit. Quippe cum nec a ſicco putrefieri quicq; ſit aptum, nec a frigido. Intelligas id ſi carnes & reliqua quæcunq; aſſeruari ab homi nibus ſolent, obſerues hæc ſale, hæc muria, hæc ace= ro, hæc alio quopiam ex ijs, quæ ſiccant, commode præparari. Deprehendas & Borea, qui ſiccus natu ra & frigidus uentus eſt, omnia q; diutiſſime im= putria durare, Contra putreſcere facillime Auſtri= no ſtatu. Eſt enim is uentus calidus & humidus. Adeo nos totum contra, q; hi, qui calidum & hu= midum uer autumant decernimus. Cum neq; tale ſit, neq; ſi eſſet, utiq; ſalubre eſſet, aut ſanitati acco= modum: hi autem & tale eſſe uolunt, & propterea etiam ſalutiferum ſcilicet utrobiq; peccãtes, tum in hijs quæ ſenſu percipere tum quæ ratione eſt intel ligere. Cum ſenſu id manifeſte liceat plane tempe= ratum aduertere. Nec minus ratione illud inuenire, quod propterea eſt aptum ſanitati, quod e quatuor nulla in eo cualitatum exuperet. Quod ſi uel calidi= tas eius frigiditatẽ multo excederet, uel humiditas ſiccitatem, ut uarns putredinibus obnoxium. Sic omniũ anni temporum morbis eſſet maxime opor

 tunum.

tunum. Nunc quatuor qualitatũ mixtionis aequali tas, & mediae temperaturae eius, & salubritatis sunt causae. Quid igit̃ medicis, ac philosophis quibusdã persuasit, ut calidũ humidũq; uer esse iudicarẽt? Nẽpe qd' quatuor tẽperamẽtorũ cõiugia quatuor ãni tẽporibus adaptare uoluerũt. Porro id inde accidit, qd' primũ oĩm tẽperamẽtorũ, id est, medium ipsum praetermiserunt. Quin etiã uictuũ, medicamentorum, omnium' deniq; rerum differentias, in has quatuor cõiugatiões reducũt, ex quo manifestũ est, quantopere parũ rectae, fallacesq; de hominis natura rões, medicationibus obsint. Satiusq; erat duorũ alterũ, aut prorsus eiusmodi rationes non attigisse: sed totũ experientiae cõcedere, aut prius in logica speculatiõe exercitatũ fuisse. Quippe qui nec experiẽtiae est attentus, & naturalia theoremata aggredit̃, priusq; rationẽ, qua haec inueniat cõuenienter exercuit, necesse est in eiusmodi cauilla sit perductus, ac de euidẽtibus, ceu is, qui sensu careat, disputet. Tũ Aristotelẽ testẽ aduocet, male scilicet accipiẽdo ea quae praecipit. Hic enĩ calidũ, frigidũ, humidum, & siccum, multipliciter dici nouit. Illi nõ quasi multipliciter, sed quasi ad eundem perpetuo modum dici uelit, accipiunt. Quin etiam is quod aliquid suo & naturali calore, aut alieno, & acquisititio calidum sit, non esse idem indicauit. Illi hoc quoq; perperã accipiũt. Ad haec Aristoteles, itemq;

les, itemq; Theophrastus, quò respicientes tẽperatam intemperatã ue naturã esse, iudicare oporteat, diligenter prodiderunt. Illi ne id quidem intelligũt. Sed cum hos audiunt animal calidum humidumq; dicere, aut puelli temperie humidã, calidamq; esse, nec quẽadmodũ ea dicta sint, intelligũt, & stupidi ad quatuor anni tempora rationẽ transferunt. Ceu uero idem sit, ac non longo interuallo dissidẽs propriã alicuius temperiẽ humidã, calidamq; esse, aut circundati nobis aeris. Neq; enim similiter dicitur animalis temperies calida & humida, sicut aeris temperamentũ calidũ dicitur & humidũ. Quæ igit̃ sit omnium horũ occasio iam dicam, clareq; ostendã, his præsertim, qui intenti esse uolunt, exiguum errorem in ijs, quæ inter initia logicæ speculationis tradũtur, maximorum errorum occasionem fieri, fortasseque omnibus, quæ uel in cũctis artibus, uel in uitæ actionibus perperam geruntur, sophismata succedunt. Atq; hæc quidem sophismata illi uitio succedunt, quod utiq; nõ recte definitũ est de calidi significationibus. Sed duobus tantũ modis dici id putatum. Quorum altero significetur, qđ syncerum immixtum & simplex est. Altero, quod in mixtiõe cũ suo contrario, id superat. Quod autem & alteram temperiem cum altera conferentes, subinde alteram earum calidam pro eo, quod est calidiorem pronunciamus, id non meminerunt.

 Atqui

At quia de eum modum animantia ueteribus calida & humida sunt dicta Non proprie temperaturæ gratia, & sermone absoluto. Immo ad stirpes, & demortua collata. Quippe demortuis & stirpibus, animantia calidiora, humidioraque sunt. Quin etiam ex animantibus ipsis speciatim inter se collatis, canis siccior est, homo humidior. At si formicæ uel api canem conferas, illas sicciores, hunc humidiorẽ inuenies; Ita idem animans præut homo siccũm, præut apicula humidum fuerit. Rursus ad hominẽ collatum calidum; ad leonem frigidum erit. Nec mirum, si ad aliud atque aliud comparatum, contraria simul dici de se patitur. Neque id alienum est, si idem corpus simul calidum, frigidumque dixeris. Nisi ad idem conferens sic dixeris. Quod enim incommodum, si eundem hominem dextrum, sinistrumque dicas? nisi ad eundem conferens ita dicas? Cum ad alterum dextrum esse, ad alterum sinistrum, nihil sit absoni Sic igitur & canis humidus pariter & siccus; prӕterea calidus simul & frigidus est, non tamen ad idem collatus. Quippe ad hominem si cõferas, siccus est, ad formicam, humidus. Rursus hominis respectu calidus est, leonis frigidus. Quin etiam calidus est, ut uiuens, cum mortuus non amplius sit calidus. Non calidus, ut ad alterum (si ita uis) canem comparatus. Atque hæc quidem omnia per collationem inter se dicuntur. Quæ uero ut in

animantiũ

animantium genere conferuntur Alia ratione, sicu ti etiam quæcunque in aliqua animalium specie. Ca nis nanque ad formicam & apim est humidus, in animantium genere est siccus. Rursus ipsorum spe ciatim canum, hic siccus, ille humidus, alius (ut fas est cani) temperatus. Ac dictum quidem a nobis est, in secundo de pulsuum agnitione de tali nomi= num usu diffusissime. Necesse tamen uidetur nunc quoque summatim aliquid, quod ad rem propositã sit utile, dicendum. Quod absoluto sermone, nec ad aliud ullum collatum, siccum uocatur, id in solis elementis est, igni, terraque. Sicut humidum in aqua & aere. Ad eundem modum & de calido, frigido sentiendum. Nullum enim cæterorum prorsus ca= lidum frigidum ue est, sed sola elementa, quicquid praeter hæc ceperis, ex his mixtis constat. Eoque se= cundo significationum genere, calidum, frigidum ue est, non absoluta ratione, ueluti syncerum, & a mixtiõe alienum. Immo ueluti uel calidum largius, frigidum partius; uel frigidum largius, calidũ par= tius sit sortitum reliquorum quiduis calidum, fri= gidum ue dicitur. Ac duo quidem significata cali= di, frigidi, humidi, & sicci, hæc sunt: alterum ex ab= soluto sermone loquentium, mixtura carens, & syn cerum: alterum ex contrarijs quidem mixtis con= stans, cæterum ex pollentis in mixtura nomine ap= pellatum. Hoc genere sanguis, pituita, adeps, uinũ,

 oleum,

oleũm,mel,quicquid his simile est,humidum dicitur. Os,cartilago,unguis, ungula,cornu,pilus, lignum,hatena,later, minorem portionẽ humidi sunt sortita, maiorem sicci. Eoq; eiusmodi omnia sicca dicuntur. Formica uero sicca est, & uermis humidus: scilicet ut sunt animalia. Rursus inter ipsos uermes,alius siccus,alius humidus. Idque uel absolute loquendo,ut uermis, uel alteri cuipiam uermi comparatus. Cæterũ hoc ipsum quod dicimus, ut uermis siccus, ut homo calidus, ut canis frigidus: nisi quis recte accipiat, & prius intelligit quid sibi uelit,necesse est omnẽ sermonem confundat. Est autem recte accipere, id quod in secundo de pulsibus agnoscendis dicitur,unumquodq; secundũ genus, uel species non modo calidum, frigidum, humidũ, siccum ue: sed etiam magnum, paruum, celere, tardum,aliaq; id genus tunc nominari,cum supra mediocre,mediumq; sit. Verbi gratia, animal calidũ cum supra medium temperie sit animal,equum calidum cum supra medium temperie sit equum. Porro in quoque genere specie ue media sunt ea, quæ Græce symmetra dicũtur. Quippe quæ a summis in eo genere & specie finibus æqualiter distant. Ac genus quidẽ est animal: species equus, bos,canis. Medium temperie in toto animalium genere, homo est. Id enim in sequentibus demonstrabit. Medium uero, ut in hominum specie est, quæ Græce

eusarcon

eusarcon uocant, Latine, puto, quadratum. Is porro est, quem nec gracilem dicere, nec crassum possis: sed nec calidum, nec frigidum, nec alio quouis nõie ex ijs, quae excessum defectum ue indicant appellare. Quisquis super hunc fuerit, is prorsus calidior, frigidior, humidior, sicciorue est. Nominatur aũt talis partim absoluto sermone, partim nõ absoluto. Absolute quidẽ loquẽti, quoniã calidus, frigidus, siccus, hũidus ue esse, minime uni alicui priuatim collatus dicit̃. Ita enim canis absoluto quidẽ sermõe, prout uidelicet cuipiã opinio est, animal siccum dicitur. Nõ utiq; alicui cõparatus, uerbi gratia formicae. Non absoluto uero, una quidẽ ratione, quod scilicet symmetro, id est, coequali, & medio totius speciei cõparatur. Altera uero, quod cũ eo qđ inter omnia animalia coequale, & media tẽperie est, quicquid id statuas, confertur. Ergo iã palam fit, quod unumquodq; eorum, quae sic dicuntur, nos id uel uni cuicunq; comparantes, calidum, frigidũ, humidũ ue, aut siccũ, ut ad illud dicimus, uel in quocũq; genere specie ue sit dictũ, ad eius mediũ referentes. Et specie quidẽ, ut equo, cane, boue, platano, cupresso, ficu. Generi uero, ut animali, uel planta, his accedit & tertium significatum, eorum scilicet, quae absoluto sermone dicuntur, quae impermixtas summasq; habere qualitates diximus ac elemẽta uocari. Quin etiã qualitates ipsas est quan

do corpo-

do corporibus ijs, quae affecta qualitate sunt similiter appellamus. Verum de hoc mox agetur. Sed ad rem propositam, cum qualitate affecta corpora trifariam dicuntur, cōsyderandum arbitror in quaq; dictiōe, queadmodū utamur appellatiōibus, utrū ne ut simplex aliquid & immixtū iudicantes, an ueluti ad symmetron eiusdem generis, uel speciei cōferentes, an ueluti ad rem quamlibet, sicut cum os siccum dicimus, aut frigidum, absoluto ita sermone nominantes, nō adiecto leonis, canis, aut hominis. Palam nanq; est, quod ad uniuersam naturā omnium quae sunt in mundo corporum respicientes aliquid concipimus medium, cum quo conferentes, ipsum siccum dicimus. At si quis leonis, uel canis, uel hominis os siccum esse dicit, liquet hunc rursus ei quod in ipsis animalium ossibus medium est id comparare. Est q; quoniam uniuersorum animalium, alijs magis, alijs minus sicca ossa sunt hic quoq; os aliquod in aliquo animalium genere intelligendum, quod media temperie sit, uerbi causa. hominis, atq; huic reliqua collata, alia humida, alia sicca appellanda. Iam in ipsis hominibus alius os siccū, alius humidum habere dicetur, utiq; ei, qui medius est, ut in hominibus collatus. Quod uero in omnibus quae sunt, quod medium inter extrema est, id symmetron, atq; in illo genere, uel specie temperatum sit, in omni mihi sermone subaudiendum perpetuo est.

petuo est, quanquam sit in dictione omissum. Atque cũ haec quidem sic se haheant, ubi aliquis hanc, uel illã humidam, calidam ue temperiem affirmat, rogandus est quemadmodum dixerit, utrũ ne hunc quẽpiam uni definito comparans Platoni uerbi gratia Theophrastu, an secundum genus quodlibet, speciem ue collationem faciens. Quippe uel ut hominem, uel ut animal, uel ut substantiam absolute, tertium enim significatum cuiusuis talium nominum, quod simplex esse impermixtumque diximus, id in mixtis substantiis non est. Sed in ipsis primis, quae etiam uocamus elementa. Ita cum quodque affectorum qualitate corporum trifariam dicat nobis ad propositam de temperamentis tractationem, duobus tantum est opus, ut qui uel ad unum quodlibet, uel ad medium eiusdem generis comparemus. Quoniam autem multa genera sunt, quemadmodum utique & indiuidua, poterit multis modis idẽ corpus, & calidum, & frigidum, & humidum, & siccum esse. Verum cum uni cuilibet comparatur admodum manifestum est contraria de eodem dicere licere. Veluti Dionem Theone quidẽ, & Mennone sicciorem Aristone, & Glaucone humidiorem. At cum ad medium eiusdem generis, uel speciei fit collatio, hic iam confundi, conturbarique, qui parum exercitati sunt, solent. Idem nanque homo humidus simul & calidus esse potest, sed non minus

 siccus

ſiccus & frigidus. Verum ſiccus quidem & frigi-
dus ad mediocris temperamenti hominem colla-
tus, humidus autem & calidus, ad aliud quoduis
animal ſtirpem ue, aut ſubſtantiam comparatus,
uerbi gratia ad animal, ut apem & formicã: ad ſtir-
pem, ut oleam, uel ficum, uel laurum. Ad aliam ue-
ro quampiam ſubſtantiam, quæ nec animal ſit, nec
planta, ut lapidem, ferrum, uel æs. In his uero colla-
rionem, quæ ad hominem fit, ad rem eiuſdem ſpe-
ciei dixeris. Quæ ad apem, uel formicam eſt, ad ali-
quid eiuſdem generis. Simili modo quæ ad ſtirpẽ
fit quamlibet. Eſt enim ſupra animal ſtirpis genus,
quemadmodum ſane ſuperioris, ꝗ̃ ſtirpium gene
ris ſunt lapis, ferrum, & æs: uocetur tamen pro do-
cendi compendio ad omogenes, id eſt, rem eiuſdẽ
generis, omnis eiuſmodi comparatio. Illud modo
in ea determinãtibus nobis quod ubi ſimpliciter
ſubſtantia quæpiam eucratos, ſiue temperata di-
citur, tum hac alia ſiccior, alia humidior, & alia fri-
gidior, alia calidior, eo loco eam quæ ex contrariјs
æqua prorſus inter ſe portione coeuntibus cõſtet,
eucraton, ſiue temperatã nominari. Quæcunq; ue-
ro ab hac deficiunt, ſuperantq; aliquo eam ſuperan
tis nomine uocari: ubi uero ſtirpem, animans ue ul
lum eucraton dicimus, nequaq; in ea dictione ſim-
pliciter contraria inter ſe comparamus. Sed ad natu
ram uel animalis, uel ſtirpis referimus. Ficũ uerbi
gratia

gratia temperatam dicentes, cũ talis sit, qualis maxi me ficus esse natura debeat. Rursus canem, suem, equum, & hominem, cum eorũ quisq; pro sua natura optime se habeat: optime uero se habere aliquid pro sua natura ex ipsis functionibus intelligitur. Quippe animal, ac stirpem quamlibet, tũ opti me se habere dicimus, cum optime suam functionem obeunt. Ficus enim uirtus, bonitasq; est, optimos, plurimosq; ficos afferre. Ad eundem modũ uitis, plurimas optimasq; uuas pendere. Equi uero, q̃ uelocissime currere. Canis, ad uenationes quidem, & tutelam q̃ animosissimum, ad domesticos q̃ mitissimum esse. Hæc igitur omnia, animalia dico & stirpes, optimam, mediamq; habere in suo genere temperiem dicemus, non utiq; absoluto sermone, cum paritas exacta contrariorũ in ijs sit. Sed cũ ea mediocritas, quæ ad potestatem refer tur, his adsit. Eiusmodi aliquid, & iustitiã esse dici mus, nõ quæ pondere, & mẽsura. Sed quæ eo qđ pro dignitate cõuenit æqualitatẽ explorat. Est igitur temperaturæ æqualitas in omnibus temperatis ani malibus, stirpibusq;, non ea, quæ ex pari elementorum cõmixtorum spectatur mole, sed quæ tũ ani malis, tũ stirpis naturæ conuenit. Cõuenit aũt alias, ut humidũ sicco, & frigidum calido præponderet. Neq; enim similem habere tẽperaturã debent, homo, leo, apis, & canis. Ergo ad quærentẽ cuius sit

 temperamẽti,

temperamenti, homo, equus, bos, canis, aliud ue quodlibet, non est absoluto sermone respondendum. Non enim fieri potest, ut qui ad ea, quae multis modis sunt dicta, uno modo respondet, non coarguatur. Oportet igitur duorum alterum, aut oēs percensere differentias, aut percontatum prius, de qua rogauerit, illam solam dicere Nam si ut in animalibus, cuius esset temperamenti rogabat, ad id quod medio est inter omnia animalia temperamento respicientes, respondere oportet. Si absolute, atq; ut ad omnem substantiam. Sic iam cōtraria, quae sunt in eo comparare inter se oportet atq; aestimare, haud quaq; ad actionem temperiem referentes, sed ad elementorum portiones, sin huic cuipiam singulatim comparans, rogabat, utiq; ad illud solū conferendo est respondendum. Iam minus etiam, si indiuiduorum cuiuslibet dionis, uerbi gratia uel huius canis, rogemur, quae nam sit substantiae temperatura, est simplex danda responsio. Dabit enī hinc sophistis, ad calumniam occasio non parua. Nam si calidi esse temperamenti, & sicci dionem dicat, facile licebit illis, partim hominem quemlibet, qui calidioris q; dion sit, & siccioris temperamenti proponentibus, ut ad illum humidum, frigidumq; dionē dicere, partim aliud quoduis animans stirpemue, uerbi gratia leonem, aut canem, atq; his humidiorem, ac frigidiorem asserere dionem.

nem. Quisquis igitur nec ipse sese fallere, nec ab alio falli uolet, huic opus est ab his substantiis, quae simpliciter calidae, frigidae, humidae, siccae dicuntur incipere, atque ita transire ad reliquas. Ac primum quidem illud ipsum in iis exploratū habere, ne has quidem tametsi maxime uidentur absoluto sermone dici, quo minus ad mediocre eiusdem generis comparentur effugere, ueluti enim canem medio temperamento esse omnium canum dicimus, cum pari spatio distat ab extremis, ita substantiam medio esse temperamento dicemus, cum pari modo ab extremis abest, quae scilicet & prima omnium sunt & elementa. Porro aberit pari modo ab extremis, cum ea continet aequaliter inter se mixta. Ergo quae supra citra ue hanc, temperies erit, eam calidã, frigidam, humidam, uel siccam dicemus, simul ei, quae media est, conferentes, simul cõtrariorum elementorum examen in ea facientes. Qua nimirū ratione simpliciter eam calidam, frigidam, humidã, siccam ue pronunciabimus: ubi uero cum medio temperamento conferimus, nõ simpliciter, sed qđ ad mediocre eiusdem generis sic se habet. Porro genus earum substantia est, omnia enim sub hac, ut superiori sunt genere, tum animata, tum inanima. Estque haec hominis, canis, platani, ficus, aeris, ferri, aliorum denique omnium, commune genus. Sub ea uero sunt alia genera permulta. Animal quidem,

 auis,

auis,piſcis:ſtirps arboris & herbæ:auis,aquilæ & corui:piſcis,lupi & rombi. Simili modo oleæ & ficus,genus eſt arbor:anagallidos,& peoniæ,herba. Iam hæc ultima ſunt genera,eoq́ʒ ſpecies appellantur,coruus, rombus, ficus,anagallis,ſimiliter homo & bos. Ac supernæ quidem deſcendentibus, hæc ultima ſunt genera,ꝓinde ſpecies dictæ. Inferne uero aſcendẽtibus,ab indiuiduis ſcilicet ſubſtantijs,pria ſunt.Indicatũq́ʒ alio opere eſt, merito oia quæ media ſunt ĩter pria & ĩdiuidua genera,ſimul genera & ſpẽs a ueteribus nominari. Ergo cũ defi-nita ſignificata iã ſint, ac clare indicatũ, quẽadmodũ tum abſoluto,tũ nõ abſoluto ſermone calidũ,frigidũ,humidũ, ſiccũ ue corpus aliquod pronũciandũ ſit, quærendæ nobis deinceps eorũ ſunt notæ. Quãq́ʒ hic quoq́ʒ decernere prius de nominibus oportet quæ in habẽdo nobis ſermone, neceſſario incidẽt,ſimul explicare rẽ quandã,quæ poteſtate iã mõſtrata prius eſt,nõ tñ ab oĩbus,qui hos cõmentarios euoluẽt,facile ſaltem intelligi poteſt.Itaq́ʒ de noibus prius locutus, mox ad rẽ reuertar. Quod calidum,frigidũ,humidum, ſiccũ non unũ aliquid ſimpliciter ſignificent, ubi de corporibus dicunt̃, prius eſt indicatũ. Quod aũt & ſolæ ipſæ in corporibus qualitates,citra corpora, quæ eas ſuſcipiunt,ſic iterim nominent̃, id quidẽ, ut nõ dũ eſt dictũ,ita nũc dici eſt tẽpeſtiuũ. Quẽadmodũ nomẽ

albi,tum

albi tũ de colore enũciãt, cũ ita loquũt, cõtrarius ẽ albus color nigro, tũ de corpore, qđ colorẽ ſuſcipit, cũ ſcilicet oloris corpus albũ dicũt. Ita & calidi nomẽ, tũ de qualitate affirmãt ipſa, tãq̃ ſi caliditatẽ appellarẽt, tũ uero de corpore qđ caliditatẽ ſuſtinet. Quippe caliditatẽ a corpore qđ eã ſuſcipit diuerſam habere naturã, & propriã exiſtimare oportet, ueluti in opere de elemẽtis eſt ĩdicatũ. Et caliditas quidẽ qualitas eſt, eadẽ uero & calidũ dicitur, ueluti & albedo albũ. Ipſũ uero corpus calidũ, unũ hoc nomẽ tantũmodo optinet, calidũ, ſicuti albũ. Nũq̃ tñ caliditas, uel albedo, corpus ipſum dicit. Ad eũdẽ modũ ſiccũ, frigidũ, & humidũ, noĩant tũ ipſũ corpus, tũ qualitas. Non tñ corpus frigiditas, humiditas, uel ſiccitas appellat, quẽadmodum quæ ĩ eo ẽ qualitas, hæc cũ ſic ſe habeãt, nõ alienũ ẽ, cũ uel caliditatẽ, uel frigiditatẽ diſputãs quis ꝓfert, nullã exoriri captionẽ. Quod ſolæ qualitates his indicent noĩbus. At calidũ, frigidum ue cũ dicitur, quando & qualitas ita, & quod eam ſuſcipit, corpus nominatur, facile fit ei, qui redarguere ſtudet, ut quod a loquente non ſignificatur, id quo poſſit reprehendere, accipiat. Eiuſmodi enim rem faciũt, qui ſententiam illam, qua dicit Hyppocrates augeſcentia corpora plurimum habere innatum calidum, oppugnant. Neque enim eſſe corpus aliquod calidum, ipſum innatum aĩali calidum intelligentes,

ligentes, necꝫ id quid sit usquã quærentes, sed de ipsa qualitate, quam scilicet caliditatem appellamus nomen id dici præsumentes, sic dictum eius refelle re parant. Et iam apparet, quod de homonymia di stinguere, tametsi sit res parua, tamen in rerum usu non leuis experitur momentũ, uerum cũ hoc quoꝫ abunde sit definitum, rursum id quod superest, repetamus. Cũ humiditas, & siccitas, & caliditas, & frigiditas, syncerae quædam, & impermixtæ qualitates sunt, quæcunꝫ has suscipere corpora ea calida, & frigida, sicca, & humida, prorsus exactæ qꝫ sunt. Atqꝫ hæc mihi genitorum, & peremituũ elementa intellige. Reliqua corpora uel animaliũ, uel stirpium, uel inanimorum omniũ, ueluti æris, ferri, lapidum, lignorum, in medio primorum illorũ collocata esse. Nullum enim illorum uel ad sum mum calidum, uel ad summum frigidum, uel ad summum humidum, uel ad summum siccum est. Sed uel medium prorsus contrariorum, ita ut nihilo magis sit calidum, q̃ꝫ frigidum, aut humidum q̃ꝫ siccum, uel ad alterum contrariorum est propensum, ita ut magis sit calidum, q̃ꝫ frigidum, uel magis sit humidum q̃ꝫ siccũ, ac siquidem medium plane sit in utroqꝫ contrariorum genere, ita ut non magis sit calidum q̃ꝫ frigidum, aut humidum q̃ꝫ siccũ, eucraton id siue temperatum omnino dicetur. Sin alterum contrariorum superet, siue in altera oppositione,

ſitione,ſiue in utraq; id ſit,non etiam dicetur eucra=
ton'Ac ſi calidum magis ſit q̃ frigidum, quod ma
gis eſt,id appellabitur.Idem ſtatuendum de ſicco,
& humido. Ad eundem modum ſi frigidum ma=
gis ſit,nominabitur frigidum.At ſi in utraq; oppo
ſitione alterum ſuperet,ſiue calidum una cum humi
do,ſiue calidum ſimul cum ſicco, ſiue frigidum ſi=
mul cum humido,ſiue frigidum una cum ſicco,uti=
q; pro uincẽti ſortietur id corpus appellationem.
Et has quidem quatuor intemperies,ut ſupra dixi=
mus,plurimi norunt,tum medici, tum philoſophi.
Reliquas quatuor, quæ ex dimidio harum cõſtitu
tæ ſunt,neſcio quomodo derelinquunt, ſicut etiam
eam,quæ prima omnium,optimaq; eſt.Cæterum
quod ſuperante calido liceat nihilo magis humidã
eſſe,q̃ ſiccam temperiem:quod utiq; ad hanc ſpe=
ctet cõiugationem,id uel ex ijs,quæ iam dicta ſunt,
manifeſtum arbitror, facileq; eſt etiam ſi nihil eſſet
prædictum, id colligere. Concedentibus ſemel il=
lud ſaltem, alteram eſſe temperiem humidam & ca
lidam,alteram ſiccam & calidam. Si nanq; neceſſa=
riũ omnino nõ eſt ſiccam eſſe,quæ calida ſit, ſed li=
cet eam & humidam eſſe, licebit utiq; & mediam
eſſe: propior nanq; ſiccæ temperaturæ media eſt,
q̃ humida. Ad eundem modũ eſt & frigida quæ=
dam temperies altera,in qua nimirum frigidũ pol=
let:hanc tamen nec humidam eſſe,nec ſiccam,eſt ne

 ceſſe.

cesse. Sed potest inter has & media esse. Rursus enim hic quoque eandem afferes rationem. Nempe si necesse non est frigidam temperiē esse humidā: sed licet & siccam eam fieri manifestum est, mediā quoque esse posse. Quippe quæ uicinior humidæ est quam sicca. Ergo ueluti duæ intemperies in altera oppositione sunt monstratæ, altera calida tantum, altera frigida. Sic in altera oppositione duæ aliæ statuantur, altera sicca tantum, altera humida, mediocriter scilicet sese habentibus calido & frigido. Iterum nanque dicemus hic quoque, sicuti necesse nō est, si qua temperies sicca est, hanc protinus calidā quoque esse. Sed fieri posse, ut etiā frigida sit, ita fieri potest, ut quæpiā nec calida sit nec frigida. Sed in hac quidem oppositione eucratos, siue temperata, in altera, sicca. Simili modo nec humidam temperiem necesse est calidam, frigidam ue esse. Sed eam mediam esse inter huius oppositionis extrema licet. Si igitur necesse non est, ut uel intemperiem, quæ in calido est & frigido, sequatur ea quæ est in altera oppositione intēperies, uel hanc, quæ in illa, licebit aliquando & naturam, quæ in caliditate & frigiditate temperata sit, uel siccam esse, uel humidā. Inuicēque quæ in his tēperata sit, uel calidā esse, uel frigidā. quare sūt & hæ ab ijs, quas priores tū medici, tū philosophi nobis tradiderūt quatuor diuersæ intēperies. Medioque loco positæ inter temperatos habitus

habitus, & eos qui ĩ utraq; oppositiõe sunt ĩtẽperati. Qui nãq; ĩ summo ẽ tẽperatus, is neutrã oppositionẽ habet superantẽ. Qui uero aduersus huic ẽ ĩtẽperatus, utrãq; habet uitiosam. Mediũ sortit̃ locũ, qui ĩ altera quidẽ ẽ tẽperatus, ĩ altera ĩtẽperatus, qui utiq; & ex dimidio eucratos, ex dimidio ĩtẽperatus cũ sit, merito medius dici põt inter eũ, qui ex toto est tẽperatus, & eũ qui ex toto est ĩtẽperatus. Et si quidẽ hæc sic se habẽt, sicut certe se habẽt, cur nouẽ dicere uniuersas tẽperamẽtorũ differẽtias dubitemus. Tẽperatã quidẽ unã, nõ tẽperatas octo, quarũ quatuor simplices sint, hũida, sicca, calida, & frigida, quatuor cõpositæ hũida simul & calida, sicca pariter & calida, frigida simul & hũida, frigida simul & sicca. In quolibet uero iã dictorũ tẽperamentorũ permagnus ẽ excessus, defectusq; modus nõ in ijs modo quæ simplicia sunt. Sed etiã ĩ cõpositis. Idq; tũ ĩ tota substãtia, Tũ uero ĩ unoquoq; genere. Si cui igit̃ agnoscẽdorũ tẽperamẽtorũ cura ẽ, incipiat exercitationẽ oportet ab ijs ĩ quolibet genere naturis, quæ tẽperatæ, mediæq; sunt. Quippe cũ si his alias cõparet facile qđ in quauis superet deficiat ue inuenerit. Ergo primũ de ijs, quæ simpliciter loquẽtibus, tẽperata, ĩtẽperataq; dicunt̃, agẽdũ; quæ scilicet in oĩ generata substãtia, nõ in solis aĩalibus & stirpibus disquirenda diximus. Porro hic quoq; tãtillũ saltẽ distiguere de noĩbus cõueĩet, qđ

E ij calida

calida temperies, alia iam energia, siue, ut loquūtur actu sit, alia potestate, tum quod potestate ea esse dicamus, quæ quod dicuntur, id nondum sint: sed facile id fieri possint. Quoniam naturalem, ut id fiant facultatem sint adepta. Igitur primū de ijs, quæ actu calida, frigida, humida, & sicca sunt, disseramus, auspicati ab uniuersa substantia. Mox ad animalia & stirpes discensuri. Ita enim consummationem habebit, quod institutum nobis est. Quoniā igitur quod in omnium genere, maximeq; in uniuersa substantia medium est, id ex mixtione extremorum conflatur, utiq; conueniet, ut tū notio eius tum agnitio ex illis sumatur. Ac notio quidem facillima est. Quippe a calidissimo omniū, quæ sub sensum ueniūt, ueluti igni, aut quapiam aqua, quæ ad summum sit feruens ad id, quod omnium, quæ nobis apparent, est frigidissimum, ueluti glaciem, & niuem uenientes, æstimato interea interuallo, in medio ad unguem id diducimus. Sic enim symmetron, quod scilicet ab utroq; extremorū pari abest spacio, intellectu comprehendemus. Quin etiā id nobis præparare licet. Miscentibus aquæ feruenti parem modum glaciei. Quod enim ex ambobus est mixtum pari interuallo ab utroq; extremorum aberit, & eo quod urit, & eo quod frigore stupefacit. Non est igitur difficile ei, qui ita mixtum tetigerit, medium uniuersæ substantiæ in calidi frigidiq; oppositio

oppositione habere, eiusq; meminisse, atq; alia om
nia illi ueluti norme adaptata iudicare. Quin etiã
si terram, quæ sicca sit, uel cinerem, uel tale aliquid
quod plane sit aridum, pari aquæ modo imbueris,
medium in sicci humidiq; oppositione effeceris.
Ergo ne hic quidem difficile est ubi uisu pariter, ta-
ctuq; eiusmodi corpus noueris memoriæ id infige
re, eoq; ad humorum, ac siccorum, quæ deficiant,
superent ue agnitionem pro norma, exemplariq;
uti. Porro corpus de quo iudicandum est, medio-
criter calens est. Nam hoc ipsum humidi, sicciq;
medium corpus si ad summum id calorem frigus
ue sit perductum, falsam interim imaginationem ex
citabit, uidebiturq; q̃ sit mediocre, aliquando hu-
midius, aliquando siccius. Quippe si liberalius ca-
lefiat, liquatum iam, ac fluxile, humidioris substan-
tiæ phantasiam de se præbebit contra refrigeratũ
plus iusto, consistit, ac cogitur, immobileq; reddi-
tur, & durum tagenti apparet. Vnde etiam falsam
duriciei imaginationẽ exhibet. Quod si ueluti hu-
midi sicciq; parem modum habet, sic caloris, ac fri
goris sit in medio, nec durum, nec molle tangenti
apparebit id corpus. Atq; tota quidem eiusmodi
corpora per tota se miscendi, calidum, inquam, fri-
gidum, siccum, & humidum, homini facultas non
est. Terra enim aquæ confusa, miscetur quidem
(quatenus scilicet uideri cuipiam possit) atq; ita

tota toti contemperatur. Cæterum appositio exiguarum partium ea est, nequaquam totorum per tota mixtio. Sed ambo ea per tota miscere, dei, uel naturæ est opus, magisq́ etiã si calidũ, ac frigidum ĩter se tota per tota miscẽda sint. Attamẽ appositio nẽ eiusmodi effecire, ut sensum effugiãt singula simplicium corporũ, nõ solũ naturæ opus dei ue ẽ. Sed etiã nostrũ. Neq́ enĩ difficile ẽ tali mixtiõe, lutum, qđ mediũ sicci, hũidiq́ sit, moliri. Simili mõ & qđ calidi ac frigidi sit mediũ, uidebitq́ tibi eiusmodi corpus ĩ calore & frigore tẽperatũ: ĩmo etiã in duricie, molliciecq́ medio statu esse. Id aũt genus est hominis cutis, utpote omniũ extremorũ calidi, frigidi, hũidi, sicci uere media. Maximecq́ ea, quæ est in manu, hæc enim omniũ sẽsibiliũ ueluti norma futura erat prudẽtissimo, nimirũ animãtiũ tactus instrumẽtũ ab ipsa natura præparata. Quo magis eã ab omnibus extremis calido incq́, frigido, sicco, & hũido pari abesse interuallo oportuit. Iã uticq́ & cõstat ex horũ omniũ equis portiõibus, nõ cõpositis mõ, sed etiã per totas se mixtis, qđ nostrũ plane nemo efficere põt: Sed ẽ naturæ opus. Quæcũcq́ igitur partes cute sunt duriores, ueluti ossa cartilagines, cornua, pili, ungues, ligamẽta, ungulæ, calcaria, in his omnibus siccũ præualet. Quæcũcq́ uero molliores sunt, sicuti sanguis, pituita, seuum, adeps, cerebrũ, medulla tũ spinalis, tũ altera, in his humidi

plus

plus ē, q̃ sicci. Quin etiã quãto siccissima omnium quæ sunt in hõie pars cutē siccitate superat, tãto rursus acute superat, qđ est hũidissimũ, porro uidet̃ nũc disceptatio nostra, ea quæ utilissima sunt attingere, ac docere simul qđ tũ animaliũ, tũ uero omnium corporũ tēperatissimus sit hõ. Simul qđ omnium, quæ in eo sunt particularũ cutis, quæ intra manũ habet̃ omnis excessus plane sit expers. Insistētes igit̃ hoc loco, estimemus quisnã sit optime tēperatus hõ, quē scilicet totius substãtiæ, uel potius tum hõim, tũ reliquorũ animaliũ mediũ, ueluti regulã & normã statuētes, reliquos oēs huic collatos calidos frigidos, hũidos, siccos ue dicere oportet. Cõcurrãt aũt oportet in hoc hõie multæ notæ. quippe & cũ uniuersa substãtia collatus, medius apparere in ea debet, & magis etiã cũ hõibus & bestijs. Ac medij quidē in uniuersa substãtia, cõmunes notæ dictæ iã sũt. Quæ uero in animaliũ, speciebus notãt, actiõis perfectiõe quæ cuiq; sit cõueniēs iudicant̃. Conuenit autem homini, ut sit sapiētissimus, cani, ut mitissimus pariter sit & fortissimus, leoni, ut tãtum sit fortissimus. Sicuti oui, ut sit tantum mitissima. Iam uero quod corporis actiones consentientes esse animi moribus oporteat, tum Aristoteli in his, quæ de partibus animalium scripsit, tum uero nobis alibi nihilominus ē mõstratũ. Ac methodus quidem hæc est. Exercitari uero, ut non in singulis modo

gulis modo

gulis modo generibus, sed etiam in uniuersis medium in promptu quis noscat, id cuiuslibet hominis non est: sed diligentis imprimis, & qui per longam, experientiam, & multam omnium particularium peritiam, inuenire medium queat. Quippe ad eundem modum plastæ, pictores, statuarij, alij denique fictores, quæ pulcherrima in omnium specie sunt, tum pingunt, tum fingunt, ueluti hominem, equum, bouem, leonē formosissimum, ad id quod medium est in illa specie collimantes, laudantque homines quandam Polycleti statuam canonem appellatam. Inde adeo id nomen sortitum, quod partium inter se omnium competentiam ad unguem habeat: habet autem quem nunc quærimus, plus aliquid, quam Canon ille. Quum non solum humoris ac siccitatis in medio consistat, is qui eusarcos, siue quadratus est homo: sed etiam optimam formationem sit adeptus. Quæ fortasse bonam quatuor elementorum temperiem est comitata, fortasse diuiniorem aliquam superne originem habet. Cæterum prorsus eusarcon saltem esse eiusmodi hominem, id uero est necessarium. Quippe mediocritas in carne, ex mediocritate temperamenti prouenit: protinus autem adsequitur tale corpus, ut optime ad actiones sit comparatum. Tum in mollicie, & duritia præterea calore ac frigore mediocriter se habeat, atque hæc omnia insint cuti, huiusque maxime illi

me illi parti, quæ eſt intra manum. Scilicet quæ cal lum eiuſmodi non contraxit, qualis in remigibus & foſſoribus cernitur. Cũ enim gemini uſus cau- ſa manus ſunt factæ, tactu diſcernẽdi, & rem quãpi am comprehendendi utrinq; quæ molles ſunt ad ex quiſitius tangendum, duræ ad aliquid maiore ui ca piendum magis ſunt idoneæ. Quin etiã cutis, quæ non ſolum omnium hominis partium, ſed etiã uni- uerſæ, quæ generationi, corruptioniq; ſubijcitur ſubſtantiæ media eſt, ea nec calloſa, nec dura lapi- dea ue eſt, ſed ſecundum naturam ſe habens, quo ſcilicet cutis genere maxime perfectum eſſe tactũ cenſemus. Ac quod in duritia & mollicie medium omnium particularum locum ſit ſortita, abunde li- quet. Quod autem & in calore, ac frigore ſimiliter ſe habeat, ex eius ſubſtantia maxime intelligas licet. Eſt enim ueluti ſanguine præditus neruus, qui ſit inter neruum, & carnem quiddam plane medium. Ac ſi ex mixtis utriſq; conſtitueretur. Cæterũ ner- uus, omnis exãguis eſt & frigidus. Caro multiſan nguinis & calida. Media inter utrunque eſt cutis. Nec plane exanguis ut neruus, nec ſanguine abun dans, ut caro. ſi igitur hanc omnium animalis par- tium, ueluti normam. Iudicemq; proponens, reli- qua illi conferas, atq; ad eam examines, octo diuer ſas intemperies in eis inuenies. Iamq; membratim tibi de omnibus deinceps diſſeram, humidiſſimũ,

 frigidiſſi-

frigidissimumq; in corpore pituita est. Calidissi-
mum sanguis, non tamẽ est is perinde humidus, ut
pituita. Siccissimũ ac frigidissimum est pilus. Mi-
nus eo & frigidum & siccum est os. hoc uero mi-
nus siccum est cartilago. Proxime hanc sequit̃, quẽ
Græci ex cartilagine & ligamento composito no-
mine, chondrosyndesmon uocant, post hunc ten-
do, deinceps membrana, & arteria, & uena, ipsa sci
licet corpora uasorum. Succedunt deinde nerui du
ri: molles autem nerui in humiditate & siccitate, me
diam naturam, sicuti cutis optinent. Nam in altera
oppositione, quæ est calidi & frigidi neruus mol-
lis in medio non est. Sed tantum ei desit de calore,
quantum de sanguine. Ita uero & reliqua omnia pri
us dicta, tãto sunt cute frigidiora, quanto minus ha
bent sanguinis. Etiam tunicæ ipsæ, maxime sangui
neorum uasorum. arteriarum, dico & uenarum, nõ
solum exangues sunt, sed etiam frigidæ natura cõ-
tactu tum sanguinis calefiunt, atq; ad medium tem
peramenti statum ueniunt. Sanguis uero ipse, a cor
de suum accipit calorem. Quippe id uiscus natura
tum omnium animalis particularum maxime san-
guineum, tum uero calidissimum est; proximum il
li iecur est. uerum cor paulo q̃ cutis minus est du-
rum, iecur multo. Itaq; etiam humidius q̃ cutis cor
est, quanto scilicet est mollius. Iam uero caro humi
dior cute est, eadem tamen calidior. Spinalis autem
medulla

medulla cute est humidior, atque etiam frigidior, Sicuti hac rursus humidius est cerebrum: cerebro autem ipso adeps cui concretio contigit, propterea quod menbranis adiacet. Crasso nanque oleo est simile, Eoque congelatur, ubi cum frigidis, & exanguibus particulis coniungitur. At neque circa iecur coire adeps potest, neque circa arterias, uenas ue, aut cor. Sed nec circa aliam ullam præcalidam particulam. Quoniam autem cogitur per id, quod uasi de est frigidum, idcirco calefacta liquatur, cæterorum congelatorum ritu. At cerebrum calefactum minime liquatur, eoque adipe minus est humidū. Porro minus humida quā adeps, est & pulmonum caro. Vt quæ nec ipsa calefacta liquescat. Iam longe etiam ꝙ hæc adipe minus humida est, tū lienis, tum renum caro. Omnia tamē cute sunt humidiora. harum rerum demonstrationes proximo libro tradam, sicuti omnia quæ ad uniuersam de tempe-mentis disputationem pertinet, duobus deinceps comē tariis expo nam.

Galeni de temperamētis, Thoma Linacro Anglo interprete, libri primi, finis.

GALENI DE TEMPERAMENTIS, liber secundus. Thoma Linacro interprete.

AC quod multifariam quidem dicatur, humidum, siccum, calidum, & frigidum corpus in proximo definitum est libro, demonstratum praeterea est, nouem esse temperamentorū differentias. unam quidem quae mediocris sit & eucratos, quā etiam temperatam uocamus. Reliquas omnes intēperatas quatuor simplices, unica scilicet in quaqꝫ pollente qualitate, calore, frigore, siccitate, uel humiditate: quatuor ab his diuersas, in quibus utriusqꝫ oppositionis altera qualitas exuperat, dico autem duas oppositiones, altera quae est calidi & frigidi, altera quae est frigidi & sicci. Ab his ad notas earū digressi, de temperata natura disceptauimus, quoniam haec omnium prima uirtute, potentia cognitionisqꝫ ordine sit. At cum temperatum aliud absolute dictum inueniatur in uniuersa rerum natura. Aliud in singulis generibus, principio uisum est de eo consyderandum esse, quod communiter in uniuersa natura estimatur, huius norma, iudicūqꝫ erat, elementorum portionis aequalitas. Cuius rei gratia extremorum omnium medium ad unguem redditum, eucraton & symmetron, siue temperatū & medio-

& mediocre mauis, dicitur. Reliqua quæ in singu-
lis generibus temperata dicuntur propriis corpo-
rũ functionibus usibusq; iudicant. Eoq; fit, ut idẽ
animalis cuiuspiam stirpis ue corpus, omniũ quæ
in eo sunt genere, medium esse possit, id est, in illo
genere eucraton & mediocre. Alteri cuipiam com
paratum, uel stirpium, uel animalium, uel animorũ
generi, discraton, siue intemperatum. Quippe ui-
uentis corpus cum domortui collatum, humidius
eo, calidiusq; est, uerbi gratia, leo uiuẽs, leone mor-
tuo, tum ipse seipso, tum alter altero calidior, humi
diorq; est. Atq; inde adeo dictum ueteribus est,
animal calidum & humidum esse. Non absoluto
sermone, quod humiditas in eo, calor ue exuperet
(Sic enim inuenire est animalia sicca, frigidaq; cõ-
plura, ueluti culices, muscas, apes, formicas) sed ut
ad mortua collatũ: uiua enĩ apes calidior hũidiorq;
q̃ mortua est, & formica uiua, q̃ mortua. Cũ hoĩe
tamen, equo, boue ue collata, tũ aliis sanguine præ-
ditis animalibus, omnia id genus frigida, siccaque
temperie sunt. Quin si ad uniuersam naturam spe-
ctans ea expendas, ne sic quidem quo minus frigi-
da, siccaq; sint, elabantur. Tanq̃ enim in unoquo-
que genere, ubi quid a mediocritate recessit, ab eo
quod uincit, nomen accipit. Itidem in uniuersa sub
stantia, cum aliquid medium transierit, nõ amplius
eucraton, sed uel calidum, uel frigidũ, uel humidũ,

 uel siccũ

uel siccum nominabitur. Monstratum enim supra est hominem non solum animalium, stirpium ue: sed etiam reliquorum omnium maxime esse temperatum. Quoniam autem ex multis & dissidenti bus is conditus est partibus, manifestum est quæ pars medio omnium sit temperamento, eam esse maxime eucraton, siue temperatam. Quæ nanque animalis eius quod medij sit temperamenti, media particula est, hæc omnium simpliciter est tempera tissimum. Monstratum uero est id esse in homine cutem. Atq; huius eam maxime partẽ, quæ in manu est interna. Si tamen qualem eam natura est mo lita, talis perstiterit. Iam uero quod nec cuiuisq; hominis cutis mediũ absolute loquendo sit uniuer sæ substãtiæ. Sed eius qui maxime est tẽperatus, dictũ prius est. Plurimã enim esse ipsis quoq; hominibus inter se differẽtiã, uerũ maxĩe tẽperatus is est, qui corporis habitu, medius horũ extremorũ apparet, gracilitatis, crassitudinis, duricie, molliciei itẽq; caloris, & frigoris. Inuenias enĩ cuiuslibet hominis tangẽdo corpus, uel mitẽ & halituosum calorẽ, uel igneũ, & acrẽ, uel horũ neutrũ, Immo frigi ditatẽ quãdã pollẽtẽ, frigiditatẽ aũt pollere ut ĩ hoĩs corpore ĩtelligere oportet. Eocq; tũ sanguineo, tũ hũido. Ac corpore quidẽ talis ẽ tẽperatissimus hõ. Idẽ aĩo quoq; medius omnino ẽ, audaciæ & timo ris. Cũctatiõis & præcipitatiõis, misericordiæ, &

inuidiæ:

inuidiae: fuerit uero talis alacer amicorũ amãs, hũanus, & prudens. Et tẽperatissimus quidẽ hõ ex his primũ, potissimũq; agnoscit. Accedũt non pauca eorum, quae ex necessitate haec sequunt. Quippe edit, bibitq; in modo, & nutrimẽta nõ solũ ĩ uẽtre, sed etiã in uenis, & tota corporis mole, ꝓbe cõcoquit. Oẽsq; (ut semel dicã) tũ naturales, tũ aĩales uirtutes inculpatas habet. Cũ & sensuũ facultatibus, & membrorũ moribus optimis sit praeditus, & tũ uiuido colore semper sit, tũ ad perspiratũ excremẽtorũ bene cõparatus. Idẽ medius inter somnolentũ & peruigilẽ, inter glabrũ & hirtũ, inter nigrũ colorem & album, pilosq; habeat cum puer est magis rufos q̃ nigros, in flore est contra. At quoniã differentiarũ, quae ex aetate eius spectant, mẽtionẽ feci, nõ alienũ sit, aliquid iã de ijs quoq; apponere. Porro uolebã unius cuiusq; praedictarũ notarum causas persequi, uerũ cũ ad ea, quae nũc sũt, ꝓposita magis urgeat aetatũ cõsyderatio, quae etiã maximã nobis ad causarũ inuẽtionẽ facultatẽ suggerit, huic nũc insistamus. Intelligamus igitur recens formatũ animal in utero matris, quo sciamus qua ratione humidissimũ, calidissimũq; sit, prima enĩ eius cõstitutio ex semine & sanguine est, quae humidae & calidae res sunt, his autem magis semper siccescentibus, primum quidem formantur membranae, tunicae, itẽ uiscera & sanguis uasa, ultĩa uero perficiũt

ossa &

ossa, & ungues, & cartilagines, concreta scilicet eorum substantia. Ante enim q̃ uel tendi possit subiecta substantia, uel concrescere, nihil fieri memoratorum potest. Et tunicae quidem, ac membranae, arteriaeq́, & nerui, & uenae, tensa ea, ossa, cartilagines, ungues, ungulae, & uiscera, coagulata ea perficiuntur. His uero in utero perfectis ita deinde pariter infans. Est uero adhuc in summo humidus, ueluti maris alga. Idq́ nõ in sanguinis uasis modo & uisceribus, ac carnae, sed etiam ipsis ossibus, quae scilicet siccissima sunt omnium quae in nobis sunt, partium. Verum tum haec, tum reliqua tota una cũ his membra quasi cerea sint, infantium nutrices fingunt, formantq́. Tanta est in toto puellorum corpore humiditas. Quin si recens editum porcellum, uel esse, uel dissectum inspicere uelis: carnem quidem eius muccosam, praehumidãq́ inuenies. Osseum uero genus uniuersum, caseo qui modo sit coagulatus ad simile. Adeo, ut nuper nati animalis corpus propter redundantem in eo humorem libens non comedas. Quod maxime tum suilli, tum ouilli foetus corpori accidit, propterea quod ea maxime sunt humida. Caprinũ, quod siccius sit, & melius esui est & iucundius. Contra uero q̃ in nouellis procellis, quaecunq́ iam senuerũt, haec ossa quidem omnia & ligamẽta uniuersa, praesicca, sine succo, & insipida possident. Carnem uero neruosam

& duram

& duram. Arterias quoq; & uenas, & neruos, aeta tis culpa lori uicę, insuaues, & sine succo. Quae me dio statu horum, ac nuper natorum sunt, quae utiq; iam aetate processerunt quantũ a senio absunt, tantum & ab extrema siccitate sunt remota. Quae minora sunt, atq; adhuc augescunt, tantum ea quoq; ab gestati etiamnum foetus humore absunt, quantum processerunt aetate. Florescens uero aetas omnium animalium maxime in medio extremorũ est, neq; sicut senium ad summam perducta siccitatẽ, neq; ueluti infantium aetas in humore & multo uui do mersa. Cur igitur aliqui celebrium medicorum humidum esse senium, prodiderunt. An uidelicet quod excrementorum abundantia sunt decepti. Quippe tum oculi his lacrimis suffunduntur tum nares destillatione manant. Tum in ore eorum sali uae copia exuberat. Ad haec tum tussiunt, tum excreant pituitam. Scilicet pulmones quoq; hac esse refertos iudicantes, uẽter quoq; illis pituita est ple nus. Tũ singuli articuli quodamodo muccosi. Caeterum nihil horum obstat, quo minus senum corpora sicca censeantur. Vt quorum neruos & arterias, & uenas, & membranas, & omnium instrumentorum tunicas, multo q̃ prius erant, sicciores inuenias. Circumfundi autem illis extrinsecus, intrinsecus ue, aut pituitosum quendam humorem, aut muccosum. Verum tantum abest, ut eiusmo-

G di signa

di ſigna uniuerſa ſenilem ætatem humidam confir mant,ut etiam ſiccam eſſe prope teſtentur. Idcirco nanq; particula quæuis ſiccior, quã ante uidetur, quod per caloris imbecillitatem,ſimiliter non nutri tur.foris enim copia illi, humidi excrementi ſuper= fluitat. Corpus autem cuiuſq; intrinſecus, ſiccum eſt,quod nec trahere intro nutrimentum ualeat, nec eo ſufficienter frui. Eſt ergo humidus ſenex, non proprijs ſuis particulis,ſed excrementis. Rur= ſum ſiccus, nõ excrementis, ſed particulis ipſis. Ita nimirum alio genere ſiccus,alio humidus. Verum non eſt ad præſens de excrementis eius,ſed de pro prijs partibus diſceptatio, quarum propriæ actio nes uitam eius complent: his igitur ſiccus ſenex eſt, quibus ſcilicet puer eſt humidus. Ipſis nimi rum ſolidis corporis particulis, oſſibus, mem= branis, ligamentis, arterijs, uenis, neruis, tunicis, carnibuſque. Meritoque Ariſtoteles ſenium mar centi ſtirpi adſimilat. Quippe ſtirpes nouellæ dum ſunt, molles, humidæque cernuntur, ſene= ſcentes aſſidue magis ſicceſcere uidentur. Ad po= ſtremum ſiccæ prorſus redduntur. Idque ipſis mors eſt. Ac quod ſicciſſima ætatum ſenilis ſit, ex iam dictis liquet. Quod autem & frigidiſſi= ma ſit, id uel magis eſt euidens. Ita ut de eo ne= mo dubitauerit. Nam & tangenti ſenes frigidi ap= parent, & facile in frigidum ſtatum mutantur.

Et nigri

Et nigri, & liuidi fiunt, & frigidis morbis facile capiuntur. Apoplexia neruorum reſolutione, ſtu pore, tremore, conuulſione, deſtillatione, raucedine. Porro perijt eorum omnis paulo minus ſanguis. Eoque una perijt & coloris rubor. Iam uero concoctio his, & digeſtio, & ſignificatio, & appoſitio, & nutritio, & appetentia, & ſenſus, & motus, obleſa omnia ſunt, uitioſeque adminiſtrata. Et quid, quæſo, aliud eſt ſenium, q̃ uia ad interitum? Ita ſi mors naturalis caloris eſt extinctio, utique ſenium ueluti tabes quædam eius fuerit. Verum non perinde de puerorum, & florentiū ætate inter medicos conuenit. Sed nec dirimere inter eos litem eſt promptum, probabiles enim ſunt utrorumque rationes, tum eorum, qui pueros calidiores eſſe, quam florentes ætate cenſent. Tum eorum, qui contra, florentes calidiores pueris eſſe contendunt. Alteri nanque ex eo quod ſanguinis humor omnium, quæ in animalis habentur corpore calidiſſimum natura ſit, tum quod fœtus in utero propemodum ſanguis tantum ſit poſt enim fingendis utique iam particulis, aliud os efficitur, aliud arteria, aliud uena, aliud diuerſum ab his aliquid: omnia tamen rubra, tum quod ſanguinem ſynceriſſimum, calidiſſimūq; optineat: colligūt calidiſſimū eſſe geſtatum in utero fœtū, Quod ſi eſt etiā pueros quāto geſta

tis in utero propiores sunt, tanto esse florentibus ætate calidiores. Alteri quod etiam plurimus sit in florẽtibus sanguis, ac copiosior q̃ꝫ in pueris. Ita ut eius occasione crebro his sanguis profluat. Quin etiam quod flauæ bilis succus, qui sanguine multo est calidior, plurimus his sit, propterea calidiores esse florentes, q̃ꝫ pueros, confirmant. Rursus illi ab ipsis functionibus quod tum augeantur, tum plura, q̃ꝫ pro corporis sui portione, alimenta tum appetant, tum conficiant, ualidum esse in pueris calorem asserunt. hi contra humiditatis occasione, potius, q̃ꝫ caloris ui, augeri illos contendunt. At con coctione non modo florentes non uincere, sed etiã longe ab ijs pueros uinci. Nam & uomitiones ijs ex concoctis cibis accidere, & deiectiones humidas, asperasq́ꝫ, ac a succo alienas. Quod si appetũt plura, nihil id facere ad caloris robur. Primũ enim id nõ accidere caloris copia, ut animal appetat plu ra. Immo contra, refrigeratis scilicet his partibus, quibus appetentia debetur. Deinde quoniam nõ tantum ad nutritionem, sed etiam incrementum, alimentum moliuntur. Idcirco etiam pluribus nutrimentis ijs esse opus. Iam uero reliquis functioni bus uniuersis, etiam nõ obscure, inferiores esse pu eros his, qui florenti sunt ætate, ut qui nec ingredi, nec currere, nõ portare, nec quicq̃ꝫ in summa agen dorum operum similiter obeant. Cum florẽtibus,

tũ sensum

tum ſenſum omnem, tum intellectum ad ſummam perfectionem, bonitatemq; perueniſſe dicant. In ſumma puerum adhuc imperfectum eſſe florentẽ, animal perfectum. In perfectis rationabile eſſe, maxime actiuum maximeq; princeps elementum pollere. Quin ſomno quoq; plurimo deditos pueros uidere licet, contra minimo florentes eſſe contentos. Quanq̃ hunc quoq;, aliter accidere, ne inſanũ quidem hominem cenſere aiut, q̃ calido uicto quodammodo grauatoq; humoris copia, ueluti tum ex temulentis intelligere licet, tum ijs, qui balneo liberalius ſint uſi. Ita uero & papauer ſomnificum eſſe, & mandragoram, & lactucam, & omnia quæ humidiore, frigidioreq; tẽperie ſunt. Ac tales quidem de propoſitarum ætatum temperie rationes utrinq; afferuntur. Omnes enim recenſere, ſuperuacuum uidetur. Cum formula ipſa epicherematũ, uel ex ijs, quæ retulimus, ſatis clare perſpici poſſit. Eminus enim utriq;, fermeq; a ſecundis priora colligunt. Ac tanq̃ iam ſciat auditor quemadmodum auctio, quemadmodum concoctio, & quemadmodum nutritio fiat, uerba faciunt. Simili modo de ſenſu, de motu, de functionibus, tum naturalibus, tum quæ agi ſunt idoneæ, diſputant. De ſomni quoq; generatione & ciborum natura, mentionem, faciunt, qnorum nullum ſimplex promptũq; cognitu eſt. Sed & multam diſquiſitionem requi-

 rit, nec

rit,nec poteſt fortaſſe ulli compertum eſſe,niſi qui prius humidam,ſiccam, calidam, frigidamqꝫ temperiem ſciat agnoſcere. Quicquid enim eorum ueluti ſcientes dicunt,id ſi docere eos cogas, prorſus diſputationem de temperamentis,hanc ſcilicet cui nunc inſiſtimus,deſyderabunt. Quare per mutua & ex mutuis,fiunt ijs demonſtrationes. Ex ijs quidem quæ nunc quærimus,ceu iam ſint cognita,cū de actionibus diſputant,& ciborum ac medicamētorum facultates inueſtigant, ac de ſomno, & alijs id genus diſſerunt. Rurſus autem quæ nunc ſunt propoſita per illa, ueluti prius iā nota demonſtrāt. Ego uero eiuſmodi demonſtrationes non probo, quin ſi fateri uerum oportet,nec demonſtrationes eas cenſeo,ueluti diffuſius in alijs oſtendi, ſatiuſqꝫ eſſe in omni docendi genere exiſtimo,ordinem cōceptionum diffinire. Si igitur principium omnis quæ de temperamentis ſuſcipitur diſputationis, tractatio de elemētis eſt,ſint ne ea impatibilia prorſuſqꝫ mutationis expertia,alterari, mutariqꝫ potentia, ab illorum uero cognitione, ſecunda deinceps eſt,propoſita nunc diſputatio,non utiqꝫ ſumenda eſt ipſorum fides ex ijs,quæ nō dum ſciuntur,ſed ſicuti tum rectum eſt, tum uero iuſtū, quod ſumēdum ad demonſtrationem eſt,uel euidens aliquid ſit oportet,uel quod prius fuit demōſtratum. Nō eſt igitur neqꝫ de ſomni generatione mentio faciē-

da,neqꝫ

da, neq; de concoctione, neq; auctiõe, neq; de alio id genus ullo, ſed ab ipſa ſola, nudaq; ſubiectarum rerum ſubſtantia, diſquiſitio facienda, ſicuti in primo libro fecimus. Quippe ſtatuentes aliud eſſe, quod energia, ſiue actu ſit, aliud quod poteſtate, de eo quod actu iam calidum, frigidum, humidũ, ſiccum ue ſit, prius diſſerendum eſſe diximus, ſubinde ad ea quæ poteſtate ſint ueniendum. Porro eorum, quæ actu, calida, frigida, humida, ſicca, ue ſunt, obuia, promptaq; omnibus cognitio eſt, utpote quæ tactu diſcerni queãt. Qui ſcilicet, & ignẽ ipſum calidum eſſe docuit, & glaciem frigidam. Quod ſi alia quapiam ratiõe notionem, agnitionẽ que calidi, frigidi ue habent, dicant hanc nobis. Inauditam enim ac nullius effectus ſapientiam promittunt. Immo ſi uerum fateri licebit ſtuporem potius, ſi rerum ſenſibilium alium quempiam habere ſe iudicem meliorem putent, quam ipſe ſit ſenſus. Atqui ſi eorum, quæ actu calida ſunt, alius eſſe iudex q̃ tactus, nullus poteſt, tangant iam deinceps multos uiros, tum ſenes, tum adoleſcentes, tum pueros, tum infantes. Ita enim inuenient, qui magis, minus ue calidi ſint. Si de rebus ſenſibilibus ratiõales demõſtratiões quærũt, iã de niue ipſa inquirendũ eſt, cenſenda ne ſit, ſicut oĩbus hoĩbus apparet, candida, an ſicut Anaxagoras aſſeuerauit, nõ cãdida. Iã uero de pice ſimili modo coruoq;, ac

reliquis

reliquis omnibus estimandum. Neq; enim si non habenda est oculis fides de albo quod uident, de nigro sine demonstratione fides est habenda. Omnia igitur quae sensui apparent, si iam fide carere dicunt, nec olorem album esse dicant, nisi prius id uiderint ratione. Immo nec calcem, nec diem, nec solem. Ad eundem modum & de uoce, auribus fidē abrogent, & de odore, naribus, & de omni tangibili, ipsi tactus sensui. Et nōne haec sunt pyronis hesitatio, & nugae immensae? Sane equum fuerat, eos qui optimam sectam in philosophia elegissent, quae scilicet calidum, frigidū, humidum, & siccum principia & elementa statuit, non intantum disciuisse a uiris qui haec posuerunt, ut qd' omnis demōstrationis principia sunt, quaeq; sensui, quaeq; intellectui sunt manifesta non cognoscerent. Et profecto quisquis de his addubitat, frustra de aliis inquirit. Vtpote ne unde quidem sit incepturus quicq; sibi relinquens. Vnde igitur in tam diuersam uiam diuerterunt, ac sensibilium rerum cognitionem ratione consequi tentarunt? Ego sane ne cogitare quidē possum. Eoq; quod actu calidum est, tactu iudico. Siquid autem adhuc calidum non est, sed ut tale fiat est idoneum, quod utiq; potestate calidum appellamus, id ratione inuestigare conor: hii uero omnia nescio quo pacto subuertunt, & in argumētis prolixe retoricantur. Sed hos mittamus. Illius tamen

men

men nūc minime obliti quod unum prauorū dogmatū principium ſit, nihil de demōſtratione prius meditatum ſimul res ipſas inquirere, ſimul ueluti ſcientem quidnam demonſtratio ſit, demonſtrare tentare. Denuo igitur ad propoſitum reuerſi, calidum quod in ætatibus cognoſcere cupimus, primum & maxime, tactu iudicemus. Erit autem optimum iudiciū in uno, eodemq́ unius infantis corpore, poteſt enim & qualis calor illi ante bienniū fuerit, in memoria reponi. Et qualis nunc ſit poſt duos forte uel tris interpoſitos annos. Si nāq́ mutatio omnino ulla ad calidum, frigidum ue infanti facta uidebit̃, nullum præterea negotium erit, qui uſq́ ad florentem ætatem futurus exceſſus ſit colligere. Quod ſi plures puellos pluribus conferre florentibus ætate uelis, graciles gracilibus, quadratos quadratis, & craſſa craſſis conferes, æque uero & qui colore, & reliquis omnibus (quoad fieri poteſt) ſimiliter ſe habeant. Quippe ſi differentiam in ætatibus inuenire ſtudeas, in ſimilibus q̃ maxime licet naturis, eam inquiſitionem tutius facies. Porro in contrarijs naturis hanc diſquirere non parui erroris eſt occaſio. Cum interim non tam exploratorum corporum ætatis, q̃ naturalis temperamenti gratia differentia exiſtat. Ad eundem modum, tū uictu uniuerſo tum temporum, quibus explorat̃ ſtatu, pari modo ſe habētia corpora eliges, nō exer

H citatum,

citatum, requieto cõparãs, nõ balneo usum, ei qui eo nõ sit usus. nõ ieiuniũ, saturo, nõ sicientẽ, ebrio: nõ eũ qui sole incaluit, ei qui ex frigore riget, nõ eũ qui uigilauit, ei qui dormiuit, nec denicꝫ eos quibus cõtraria est uel natura, uel uictus ratio, uel quælibet rerum circunstãtia. Sed reliqua omnia sint q̃ꝫ fieri licet paria, una ætate excepta: pari modo si unũ eundemcꝫ puellum cum seipso conferes, omnes eius externas circũstantias similes ad unguem seruabis: quo scilicet, si qua harũ alicuius causa ĩ calore & frigore differentia contigit, ætatis mutatiõi nõ imputet. Longam tibi experiendi rationẽ fortasse tradere uideor. Sed plane uerissimam, atcꝫ ex ipsa rei quæsitæ essentia desumptã. Sicut in his, quæ de demõstratiõe scripsimus, a nobis est proditũ. Tu uero fortasse compendiariã uoles minime curans, si falsa sit. Scito ergo nõ solũ falsam te, sed etiã longã ingressurũ uiã. Necꝫ tribus, quatuor ue annis, qđ requiris, inuenturum, sed tota uita in ignorãtia uersandũ. Quantũ enim accipi ex memoratorũ uirorũ controuersia licet, non est, quod putemus clare ali quid demonstrari posse. Sed nec rationabile omnino est, ex ijs quæ posteriora sint, ea probari quæ sunt priora. Ergo calidũ, frigidumcꝫ corpus quod saltem actu, nec adhuc potestate tale sit, sensu iudicemus, misso nũc tũ priorũ iudicio tũ reliquis omnibus notis. Et te iam ceu recte iudicaturũ, ad ipsã

experientiã

experientiã remitto. Meũ aũt iudicium ipſe inter-
pretator. Complura enim deinceps corpora, non
puerorũ modo uerũ etiam infantium, adoleſcẽtiũ,
& ætate florentiũ, curioſe tangens, neutros uera lo
cutos inueni, nec eos qui abſoluto ſermone calidio
rem, nec eos qui frigidiorem eſſe florentẽ etatẽ, q̃
puerilem dixerunt. Si enim reliquis omnibus quæ
extrinſecus adueniunt alterationibus circumciſis,
eas quæ ex ſola ætate proueniunt, differentias eſti
maueris, neuter abſolute loquenti uidebitur tibi ca
lidior. Quippe diſſident eorum calores qualitate,
quæ ex imparitate difflatus creatur. Cuius rei oc-
caſione nonnulli uel eos, qui ſecum uerſentur, uel
ſeipſos fallentes, alij puerorum, alij iuuenum, ualen
tiorem eſſe calorem autumant. Eſt enim puero-
rum, calor magis halituoſus, & copioſus, & tan
genti blandior, florentium calor ſubacre quiddam
habet, ac non ſuaue. Hæc igitur tangenti occurſus
differentia, plures inducit, ut florentium corpus
calidius eſſe pronuncient. Res uero aliter ſe habet.
Quippe qui in uaria materia tactum ſuum ad ca-
lorem, tum ualentiorem, tum imbecilliorem,
tum parem diſcernendum exercuerit, huic nõ du
bito puerorũ calorẽ, florentium calori, uel parem
uel ampliorem uiſum iri. Eſt porro exercendi ratio
hæc. Incipiendum enim ab eo qđ euidens maxime
eſt. Balinearũ aer ita eſt aliqñ calens, ut nemo eum

 ferat.

ferat. Sed uri in eo uersatus uideatur. Aliquando ita est frigidus, ut sudare in eo non sit. Iam tertium quoq; & ab his diuersum, quem utiq; maxime requirimus, temperatum aeris statum, quid refert dicere? Idem tres caloris status, in solij quoq; apparent aqua. Quippe quæ & calida adeo ut urat, & frigida adeo, ut ne calefaciat quidē, & temperata adeo, ut calefaciat modice, sæpe cernitur. Ergo si te uter sit calidior percontер, aqua ne temperata, an aer temperatus, neutrum dicere possis. Cum enim ambo similiter corpori blanda sint, & medio aeri tē perie, alterum eorum dicere calidius esse, alterum frigidius, nulla dici ratione uidetur. Iam si intelligas aquam labri, ea esse caliditate ut ferueat, aut aerem balnei prorsus inflammatum, ab utroq; te pari mo do deurendum constat. Rursus si aquam ita intelli ges frigidam, ut procul a glaciando non absit, aut aerem prorsus refrigeratum, sic ut cum ningit, conspicitur, patet, quod utriusuis occursu pari modo refrigeraberis, rigebisq;. Ergo summum tum colo rem, tum frigus similiter in aqua, similiterq; in aere finge præterea medium amborum extremorum statum, simili modo in utroq; constitue, hoc casu quod in medio interuallo extremorum, & medij status tū in aere est, tum aqua, easdem excessus di stantiæq; rationes habebit. Tantoq; dices alterū mediocri esse calidius, quanto alterum. Ad eundē

modum

modum & frigidius q̃ mediocre, tanto esse aquam aliquando dices, quanto & aerem. Tametsi suus utriusq; occursus tangenti, idem non sit utriq;. Neq; enim simili modo aqua temperata sicut aer temperatus tactu afficit. Et quid opus est in tam dissimilibus exemplum proponam. Cum ipse aer qui simili sit calore, uarie tangenti occurrat, prout alias ueluti caliginosus & halituosus, alias ueluti fuliginosus & fumosus: interim purus omnino est. Igit in pluribus ijsdemq; differentibus æqualitas caloris consistit. Quæ in consyderatis quasi inequalis sit, imponit, propterea scilicet quod nõ undequaq; similis apparet, Cæterum homo, qui rationes, quas proposui expenderit, & sensum in multa particularium experiẽtia exercuerit, is nimirum æqualitatem caloris in pueris florentibusq; inueniet, nec eo falletur, quod alter in humida, alter in sicca substantia repræsentetur. Quippe lapis aliquando pari cum aqua calore esse potest, nullum eo faciente discrimẽ, quod lapis siccus sit, aqua humida. Ita igit̃ mihi cum pueros iuuenes adolescentes millies consyderassem, præterea eundem infantem, puerum, adolescentẽq; factũ nihilo calidior uisus est. Nec puer q̃ ætate florens, nec ætate florens quã puer. Sed tantum quemadmodum dixi in pueris magis halituosus, & multus, & suauis: in florentibus exiguus, siccus, nec similiter suauis esse caloris occur-

fus. Siquidem puerorum substãtiæ, utpote humidæ, multum foras effluit, florentium substantiæ parum utpote siccæ. Itaq; neuter eorum simpliciter uidet̃ calidior. Sed alter multitudine eius quod difflat̃, alter acrimonia. Quippe insiti caloris puer plus habet, eiusq; blandioris, si modo ex sanguine & semine ortũ habet. In florentibus ætate, exiguus & siccus, nec similiter suauis calor tangẽti occurrit. Ergo calidi, frigidiq; corporis solus tactus est index: humidi aũt & sicci una cũ tactu, ratio. Quippe qđ siccũ est, durũ prorsus est. At hoc tactu omnino dignoscit̃. Non tamẽ si quid durũ est, idẽ statim & siccũ est. Etenim inseperabilis a sicco corpore duritia est. Non tamẽ eius unius propria. Nam & quod a frigore concretum est, durum cernit̃ sicut glacies. Quo utiq; minus sicci, humidiq; adeũda statim discretio est, ante scilicet q̃ estimatũ sit, quemadmodũ se in calore habeant & frigore. Neq; enim siquid cum summo frigore representat̃ durum, id etiam siccũ est. Nec si quid cũ uehementi calore est molle, idẽ statim est humidũ. Verũ cũ mediocriter est calidũ, tũ estimare durũ ne an molle sit oportet. Si enim molle sit, humidũ est: si durum, siccũ. Verum si hæc ita se habẽt partium, quæ in humano corpore sunt siccæ, nulla est humida. Neq; enim tanta esse in eo frigiditas potest, ut aliquid in ipso concrescere in duriciem queat. Potest enim

quod

quod prius fuit fluxile, aliquãdo concrescere ueluti adeps. Quod enim oleosum in sanguine, fluxileq́ & pingue est, ubi in frigidum uenit locum, cogitur: durum tamen ne sic quidem efficitur. Commode igitur dictum ueteribus est, humidissimam esse adipem. Secundo post eam loco carnosum genus. Eius plures sunt species, prima quidẽ quæ ꝓprie caro appellatur, quam scilicet nusq́ in corpore per se inuenies, sed est perpetuo musculi pars. Ab hac cuiusq́ uiscerũ propria substantia est. Eã Erasistratus parenchyma uocat. Quasiq́ ꝓ re parua, leuiq́ habet, parum intelligens cuiusq́ uisceris actionem, huic carni acceptam referri: sed horum non est nunc tempus. Quod autem ipsum cerebri pulmonisq́ proprium corpus proximũ adipi humiditatis ratione sit, ex mollicie eius coniectare licet. Non enim a frigido congelatur, cũ nec calore fundatur, propinquam ijs naturam habet medulla. Non est tamen eiusdem generis cum cerebro & spinali medulla, ea quæ in quolibet habetur osse. Sed cerebrũ & spinæ medulla eiusdem sunt generis. Reliquæ oẽs medullæ alterius naturæ sunt. Est tamen humidius ac calidius cerebrũ, q̃ spinalis medulla. Eoq́ etiam mollius, præterea ipsius cerebri priores partes tãto sũt hũidiores, quãto molliores: omnia tamẽ hæc cute nõ hũidiora modo sunt, sed etiam frigidiora, unoq́ uerbo omne exangue frigidius san-

dius sanguine prædito est. Proxima cuti est mollium neruorum natura. Duriores autem in humido & sicco, secundum cutis naturam se habent. Calore ab eius natura tantum absunt, quãtum consentiens est exangue corpus a sanguine prædito abesse: lienis autem renum, & iecinoris caro, tanto cute est humidior, quanto est mollior. Calidior autem quanto magis abundat sanguine. Iam cordis caro omnibus hijs tanto est siccior, quanto est durior. Calidior uero non modo his, sed etiam omnibus plane corporis particulis. Quod etiam sensu clare deprehendas licet, in pectoris animalis dissectiõe, si digitum in sinistrum eius sinum immiseris. Inuenies enim locum hunc omniũ, quæ in animali sunt non paulo calidissimum. At iecinoris, lienis, renũ, & pulmonis caro, simplicis cuiusdam naturæ est, circa cuiusque uisceris uenas, arterias, & neruos crescens. Cordis, simplex carnis natura non est: sed sunt in eo fibræ, quales in musculis cernimus, quibus caro circumheret. Cæterum non est idem fibrarum genus, sed quæ in musculis habentur neruorum, & ligamentorum sunt particulæ. Cordis propria quædam fibrarum est species, æque scilicet ut uenarum, tunicæ, atque arteriarum. Itemque intestinorum, uentriculi uteri, & uesicæ utriusque, licet enim in his quoque instrumentis propriã quandã uidere carnem, suis ipsorum fibris circumnascentẽ.

Atque

Atque hæ quidem carnes, cute ſunt calidiores; fi-
bræ uero q̃ꝫ cutis partim paulo magis, partim pau
lo minus, tum frigidæ, tum ſiccæ ſunt, partim ſimi-
les omnino cutis ſubſtantiæ. Porro omnes mem-
branæ cute ſunt ſicciores, ueluti cerebri, & ſpinalis
medullæ inuolucra, quæ mininges dicuntur. Sunt
enim hæ quoqꝫ membranæ. Iam ligamenta omnia
quanto cute ſunt duriora, tãto ſunt & ſicciora. Ten
dones quoqꝫ tametſi ligamentis ſunt molliores, at
tamen cute luculenter ſunt duriores. Cartilago ue-
ro poſt ligamentum deinceps eſt, prætereà medi-
um quoddam inter ea corpus. Appellant id anato
mici quidam παροχονδρώδη σύνδεσμον, quaſi uero
cartilagineum ligamentum dicas. Eſt autem id du-
rum, cartilaginoſumqꝫ ligamentum. Os uero om-
nium quæ cutis operit, duriſſimum eſt. At eorum
quæ ex cute extãt ſicciſſimus ē pilus. Deinde cornu
mox ungues, & ungulæ, & calcaria, & roſtra, quæ
qꝫ his in ſingulis animalium ratione carentium ſi-
miles ſunt partes. Succorum optimus, & maxime
proprius, ac domeſticus ſanguis eſt, huius ueluti
ſedimẽtum, ac fex, atra bilis eſt. Quæ idcirco tum
frigidior, tum craſſior ſanguine eſt. Sicut flaua bi-
lis longe calidior, frigidiſſimum uero ac humidiſſi
mum omnium, quæ in animali habentur, pituita
eſt. Inſtrumentum autem quo id cognoſcit, ipſe
eſt tactus. Veluti Hyppocrates in libello de homi

 nis natura

nis natura monstrauit. Cæterum quod frigida sit, unus tactus discernit. Quod uero humida quoque, pariter tactus, uisus, & ratio iudicant. Et tactus quidem ac uisus, quod talis ijs cernitur. Ratio uero, ubi non caloris copia, sed naturali humore talē esse definiuit. Ac particulæ quidem & succi corporis, adhunc modum se habent. De ijs, quæ temperamēta comitantur deinceps agendum. Comitātur enim ea & quæ dicta iam sunt: immo potius inseparabilia omnino sunt. A sicco quidem corpore duritia, ab humido mollicies. Si tamen cum tepido calore est: sed & crassitudo habitus, & gracilitas, temperata sequuntur. Non ea modo quæ naturalia sunt, sed etiam si qua ex longa consuetudine sunt contracta. Multos siquidem qui natura graciles fuerant, pingues redditos uidi, contraque qui pinguas fuerant, graciles. Illis quidem ex otiosa & delicata uita, toto temperamento ad humidius mutato. His uero multa tollerantia, & curis, & tenui uictu per siccatis. Dicemus uero & horum discernendorum notas. Satius enim est talis ne quispiam natura sit, an ex consuetudine redditus nosmet per aliquot signa discernere posse, quam ab alio id quærere. Sane eiusmodi signorum autor, æque ut reliquorum omnium, mirus est Hyppocrates. Siquidem quibuscunque latiores uenæ sunt, hi calidiores natura sunt. Quibus angustiores, contra magis frigidi. Ca-

di. Caloris nanq; opus est has dilatare, flatuq; extendere. Ita rationabiliter in idem fere recidit uenarum angustia, cum habitu pingui, & crassiore, habitus gracilis cum uenarum laxitate. Quod si quis simul pinguis, crassusq; ẽ, ac uenas laxas habet, is cõsuetudinis alicuius occasiõe nõ natura pinguis est redditus. Sicut ediuerso, si quis angustas habet uenas, & gracilis est, ne hunc quidem talem esse natura necesse est. Quin cum fames urget mediocritatem ex laxitate uenarum, & angustia, non a cætero totius corporis habitu spectandã esse ait. Quippe qui angustas habent uenas, exigui sunt sanguinis, nec longam inediam ferunt. Quibus late, his copia sanguinis est, & citra noxam cibo abstinentur. Causæ horum euidentes iam sunt, ijs qui animum aduerterint, tametsi a me non referantur. Sed quoniam non omnes aduertunt, necessum fortasse erit aliquid eorum causa dixisse. Quicquid in sanguine pingue, lene, & tenue est, id in calidioribus corporibus alimentum quoddam calido fit. In frigidioribus seruatur. Cunque id uenæ transmiserint ubi in frigidas particulas incidit, quod genus membranæ sunt in ijs concrescit. In partibus uero natura calidioribus, cuiusmodi carnosæ sunt, a calore ipso absumitur, ac digeritur. Nisi sic ubi frigiditati temperamenti etiam uictus indulgentior, ipsis carnosis par

 ticulis

ticulis adipis aliquid allinat. Qua ratione etiã quæ hieme delitescunt animalia, non raro inueniuntur adipe obesa. Et fœminæ uiris sunt piguiores. Qđ scilicet fœmina mari est frigidior & plurimum do mi uersatur. Ac quicunq; corporum habitus & tẽperamenti natura sunt & mediocri exercitatione utuntur, hos necesse est eusarcos esse, id uero est mediocri omnino corporis habitu. Quibus uero humidũ abundat, & calor a mediocritate summa non longè abest, hi corpulenti, siue carnosi fiunt. Corpulenti rursus fiunt, qui natura sunt temperati. Cæterum desides & otiosi uiuunt. Quippe dictum a ueteribus, commodissime est, consuetudinem acquisititiam esse naturam. Nec fortasse oportebit cum id iam semel dixerimus, in quouis etiam capite definire natura ne frigidior, an ex consuetudine quispiam sit redditus. Sed illud legentibus remittere. Me autem cõpendij causa proprios cuiq; temperamento corporis habitus persequi. Sũt igitur nonnulli qui & graciles sint, & uenas paruas habeant. Sed si ex ijs quempiam incidas, adeps excidet. Quam constat cuti, ad internam eius menbranam subnasci. Et raro id quidem in uiris conspicitur: in fœminis sæpissime inuenitur. Est nanq; tum frigidioris naturæ, tum uitæ magis desidiosæ eiusmodi nota, Si quidem adeps ex habitus frigiditate gignitur. Corpulentia, siue carnis abundantia ex

sanguinis

ſanguinis copia naſcitur. Mediocritas temperatæ naturæ eſt nota. Et corpulenti quidẽ, omnino plus adipis habent q̃ temperati. Nec tamen pro carnis ſemper portione adeps ſimul augetur. Sed alios habere plus carnis, alios plus adipis uideas, aliis ambo pari modo ſunt adaucta. Et quibus quidem ambo pari modo ſunt aucta, his tantum ſupra temperatã naturã humoris eſt, quãtũ & frigoris. Quibus autem plus eſt adipis, in his frigidi plus eſt, q̃ humidi. Eque ut quibus caro eſt plenior, his humoris plus iuſto eſt. Non tamen etiam frigoris. Cum enim calori intra debitos fines manenti, boni ſanguinis accedit copia, neceſſe eſt corpulentia ſequátur. Quantum autem ſupra mediocritatem eſſe ſanguis debeat, id quidem menſura & pondere, oſtendere non eſt. Ratiõe tradere licet. Quippe ubi nullum adhuc morboſum ſymptoma, craſſato corpori incidit, humoris abundãtia intra ſanitatis interim eſt fines. Monſtratum enim nobis & in aliis eſt, non paruam in eo ſtatu, quæ ſanitas dicitur, neceſſario ſtatuendam eſſe latitudinem. Quin nunc quoq; in omni fere ſermone noſtro apparet. Qui temperatam, mediamq; naturam, reliquarum ueluti canonẽ ſemper ſtatuamuſ. Quæ uero ex huius utraq; ſunt parte, intemperatas cẽſeamus. Quod utiq; non faceremus, niſi in ſanitatis ſtatu, maioris, minoriſq; ratio inueniretur. Eſt enim alia ſanitatis, alia

 morbi

morbi intemperies. Morbi quidem ea quæ a media temperie longiſſime abeſt. Sanitatis quæ paulum. definire autem modum ne hic quidem menſura, & pondere licet. Cæterum intemperamenti, quod intra ſanitatẽ habetur ſufficiẽs nota eſt: quod nulla functio aĩalis manifeſte ſit adhuc læſa. Quãtum igitur interuallum eſt inter id, quod perfectiſſime functionem obit, & id quod manifeſte actionem aliquam habet obleſam, tanto eſt profecto & ſanitatis, & diſtẽperantiæ, quæ intra ſanitatẽ cõſiſtit latitudo. Ab hac ꝓxima eſt intẽperies morboſa, cu ſcilicet aĩal intemperamẽti uitio ægrotat. Nõ enim huius tantũ noxa laborat: ſed etiã alijs affectibus nõ paucis, de quibus in ijs, quæ de morborum differentijs ſcribemus, diffuſius agetur. Nunc redeundum ad diuerticulum eſt: Sicuti enim naturali calore optimam ſeruante temperiem, humidum quod intra ſanitatis terminos eſt auctum, non adipem modo in homine, ſed etiam corpulentiam gignit, & adipem quidem partius adijcit, carnem uero multo liberalius auget. Ita rurſus, ſi humidum & ſiccũ mediocritatẽ ad unguẽ inter ſe ſeruẽt, calor autem in homine ſit minor, neceſſe eſt huius corpus adipe, ꝙ carnis copia magis abũdet. At uero ſi calor augeatur, ſeruetq́ mediocritatẽ altera cõtrarietas, minus erit ei aĩali adipis ꝙ carnis. Sicut e diuerſo ſi qñ polleat ſiccũ, altera contrarietate mediũ modum

dũ seruante, & gracilius & durius, corpus euadet. Hæc a me dicta sunt, patetq; no solũ rõne mõstratũ esse qđ simplices in aĩaliũ corporibus ĩtẽperies habeant, sed etiam quod singularum manifeste sint notæ. Nec eæ modo in calore, frigore, mollitie, & duritie: sed etiã in reliquis omnibus habituum corporis differentijs. Quarum de ijs, quæ ex gracilitate & crassitudine spectantur mox diximus, de reliquis nunc dicamus. Calida igitur & sicca intemperies hirsuta est, uerũ ea in summo. Mediocriter aũt quæ calida quidem est, sed in altera contrarietate mediocritatem habet. Similiter & quæ sicca quidẽ est, sed in calido & frigido media est tẽperie. Est .n̄ ea quocq; modice hirta. Nuda pilis sunt frigida oĩa tẽperamẽta, siue ea mediocriter se habent in humiditate, siue immodice. Cæterum ad summũ glabra est frigida temperies & humida. Minus hac, quæ frigida est, sed in altera contrarietate temperata. Ad huc minus, quæ frigida est & sicca. Quanquam putet aliquis sicut fieri non potest, ut in terra sicca herbæ nascantur, nutriantur, & incrementum capiant, sic nec pili in sicca cute. Est autem secus. Quippe terra, ut terra sicca dicitur. Cutis, ut cutis: itaque siccitas, quæ in terra est, maxime sine humore est. Quæ uero in hominis est corpore, & eius similium animalium, nec humoris est expers, & maxie omniũ ad pilorũ generationẽ est idonea.

idonea. Siquidē ex ijs quæ silicea testa intecta sunt, nec crustatis, ueluti ostreis, locustis, cancris: sed nec ex ijs, quæ in cauernis delitescunt, quales sunt serpentes, nec quæ squamata sunt, cuiusmodi sunt pisces, oriri pili possūt. Sunt enim horum cutes ue re, atq; in totum siccæ ritu testæ, uel petræ. Cæterum ex his, quæ molli sunt cute, ut homo, quanto utiq; siccior calidiorq; cutis fuerit, tanto magis po test pilos gignere. Nā ut ab exēplo terræ, qđ illi ꝓ ponūt, nō recedamus: herbæ nec in sicca & squalēte admodum terra nasci possunt, nec in humida & lacustri: uerum cum absumi ceperit, redundātia humoris, tum enascuntur e terra. Augentur autem lar gius, ubi hæc quoq; siccescit: modice quidem in ue re, celerrime uero & plurimum ineunte æstate. Siccantur autem omnino, arefacta terra, æstate iā media, licetq; tibi (si placet) nunc quoq;, sicuti in prio re libro demonstratū est, uer ipsum, propterea qđ ex temporibus anni temperatum est, temperati cor poris id assimilare cuti, potissimumq; huius temporis medium. Tum enim terra quoq; ipsa, medio quodam statu humoris, siccitatisq; est. Quod autē ueris æstati est proximum, id iam sicciorem iusto reddidit terram, hoc etiam amplius, æstas inchoata, Quam igitur dico calidam, & siccam cutem hāc maxime terræ statui assimiles quæ abeūte sit uere, uel ineunte æstate. Nam media æstate in summo

est sicca

est sicca perinde ut testa intectorũ animaliũ tegmẽ non ut hominum, suum, asinorum, equorũ, aut alteriuscuiusquam eorum, quæ pilis uestiũtur. Quare si cutem terræ comparare uolunt, hactenus quoque rem consentire cum ijs, quæ prius diximus inuenient. Ipsi uero sese ex omonymia non animaduersa fallũt. In sicca enim & calida cute multos magnosq; nasci pilos diximus. Nimirum ut de homine uel animali pilis prædito, non de ostreis, aut cancris uerba facientes. Quippe per omnem cutem digeritur semper aliquid a calido, quod secum etiam interni humoris nonnihil aufert, uerum in quibus humida cutis est, & plane mollis, qualis modo concrescens caseus, in his eorum quæ exciderunt, uiæ per cutem non manent, partibus scilicet eius, quæ prius dissidebãt, rursus inter se unitis. At in quibus dura est, non absimilis caseo iam coacto, perforatur quidem eorum quæ exeũt trãsfluxu. Cum autem rursus uniri per siccitatẽ nequeat, meatus ipsos immutatos seruat. Qui etiam perpetuo transfluentium ictu assiduè magis fistulantur. Si igitur quod trãsfluit uel halitus uel humor purus sit, halitui certe celer, minimeq; impeditus trãsitus est, humor in exilioribus spiramentis nõnunquã hæret. Aliquid etiam intro recurrere ad profundum cogitur. Sin ueluti fuliginosus, crassusq;, et terreus uapor sit, subinde contingit ut in angustis spiramẽtis impactus:

 nec facile

nec facile rursum intro redeat, nec uacuari possit. Hunc igitur alius rursum e profundo subiens ferit, prorsumq; impellit, tum hunc rursus alter, atq; illũ alius. Ac multos mihi eiusmodi uapores, fuligino sos alium super alium impactos, temperie compli cari, coniungiq; intellige, ac unum eiusmodi efficere corpus, quale est ea, quæ foris cernitur fuligo, nisi quod his inquantum spissatum est, intantum etiam per transitus angustiam stipatum, in angustã prorsus redactum est formam. Vbi autem tale cor pus totum obstruxerit meatum deinceps iam uio lenter ictum, a similibus sui quibus exitus non est excrementis, totum interim propellitur. Adeo ut cute exire cogatur, iam lori formam adeptum. Ad similes autem, quod in meatu est impactum, herbæ, stirpis ue ueluti radici. Quod uero ex cute extat, ipsi ueluti stirpi, fit autem niger pilus, cum deu sto ui caloris uapore, excrementum in exactam fu liginem mutatur, flauus uero, cũ uapor minus torretur. Quippe quod tum est impactum flauæ bilis, non nigræ feculentum excremẽtum est. Albus uero pilus ex pituita nascitur. Rursus sicuti coloris flaui albiq; est medius, sic eius generatio ex pituito sæ, biliosæq; fecis media quadã natura ꝓuenit. Cri spi pili fiunt uel propter siccitatem temperamenti uel propter meatũ, in quo radicant. Et propter siccitatẽ quidẽ, ad eum modũ quo corigiæ, quæ igni plus

plus iusto siccantur. Et quid corigiarum meminis=
se est opus, cũ ipsos pilos, ubi igni propius sunt ad
moti, protenus intorqueri uideas. Atq; ita quidem
omnes Aethiopes sunt crispi. At propter meatuũ
in quibus radicantur naturã, ad hunc modum Cũ
exhalatio sæpe imbecillior est, q̃ ut rectam uiam si
bi moliri possit, pro modo quo inflectit, etiamme
atũ suũ figurat. Interĩ uero exhalatio satis ualẽs est.
Sed duriore cutis natura, recta ferri regione pro=
hibita, in latus flectitur: ita ut extrinsecus uidere li=
cet, nõ halitũ modo, aut fumũ, sed etiã flammã ipsã
cũ sursum agi uetatur, diuisam utroq; uersus in ob
liquum agi Sic igitur corporis exhalatio, ubi pror=
sum agi prohibetur, obliquum sibi transitũ sub cu=
te molitur. Donec longiore spatio collectam, ali=
quid eã urgeat, & foras flatu agat. Est qñ ambo=
bus coeuntibus, & prima exhalationis, quæ mea=
tũ finxit imbecillitate, & cutis siccitate, obliquitas
pilorũ radicibus contingit. Quales autem in radi=
ce finguntur, tales rationabile est perpetuo fore.
Neq; enim durorum & siccorum corporum quip
piã, nisi prius molliat̃, fingi in rectũ põt. Atq; hæc
quidẽ est pilorũ generatio. Sequens est, ut causas
omniũ, quæ tẽperamẽtis ĩ pilorũ ꝑ ætate regiõe, &
corporis natura differentijs cõtigũt, dicamus. Er=
go Aegyptij, Arabes, & Indi, oẽs deniq; qui cali=
dã & siccã regionẽ incolunt, nigros, exiguiq; incre

 menti,

menti, ſiccos, criſpos, & fragiles pilos habent. Contra qui humidam, frigidamq; regionem habitant, Illyrij, Germani, Sarmatæ, & omnis Scytica plaga, modice auctiles, & graciles, & rectos, & rufos optinent. Qui uero inter hos temperatum colunt tractum, hi pilos plurimi incremẽti, & robuſtiſſimos, & modice nigros, & mediocriter craſſos, tum nec prorſus criſpos, nec omnino rectos edũt. Et in ætatibus ad eundem modum infantium quidem pili Germanis Florẽtium ætate, Aethiopibus, Ephęborum, & puerorum, ijs qui temperatum locum incolunt, in robore, craſſitudine, magnitudine, & colore, ad portionem ſe habent. In corporum quoque naturis ad ætatum, & regionum portionem pili ſe habent. Pueri enim admodum parui nudi ſunt pilis. Quod utiq; nec meatus adhuc ullus illis in cute eſt: nec fuliginoſum excrementum. Incipientes autẽ pubeſcere, paruos, & imbecilles exigũt. At qui iam florẽt ualẽtiores, & multos & magnos, & nigros habent. Quod & frequentes iam meatus ijs ſint facti. Et fuliginoſis excrementis, præ ſiccitate, & calore abundent. Cæterum pili, qui in capite ſuperciliijs, & ciliijs habentur, etiam pueris nobis innaſcuntur. Siquidem generatio ijs eſt, non qualis herbis, ſed qualis ſtirpibus, prima ratione a natura conditis, non temperamentum ex neceſſitate ſequẽtibus. Sicuti in libris de uſu particularum eſt monſtratum:

ſtratum:uerum hi quoq; quod quidem ſint, id na-
turæ arti acceptum ferunt. Quod nigri, rufi ue, uel
alio quouis ſint colore, id ætatis temperamēto om
nino debent. Subrufi enim fere ſunt, quoniā quod
in meatibus eſt impactum, nondum totum eſt ni-
grum. Quippe cum humiditas multa ſit, & tranſi-
tus facilis & deuſtio imbecilla. Boni uero incremē
ti, & modice craſſi ſunt, propter excrementorum
quibus aluntur, copiam. Quippe ipſa pars corpo
ris in qua fiunt, ſicca eſt. Tota nāq; calua oſſea eſt.
Cutis uero, quæ illi eſt circundata, tanto reliqua to
tius corporis cute eſt ſiccior, quanto etiam eſt du-
rior. Aſcendit tamen tum ab ijs, quæ circa cerebrū
ſunt, tum uero ex toto corpore, fuliginoſi excremē
ti non parua uis. Quo ſit, ut quale, ætate florenti-
bus, totum eſt corpus, eiuſmodi iam infantibus ſit
capitis cutis. Eoq; rationabilius nonnulli procedē-
te tempore calui redduntur. Quibus ſcilicet à pri-
mo durior cutis erat. Quippe monſtratum prius
eſt ſeneſcentium partes omnes ſicceſcere. Fit autē
cutis non paucis ueluti teſtacea, ubi ſupra iuſtū fu
erit ſiccata. In ea uero ſicut ex prioribus conſtat ni-
hil naſci poteſt. Itaq; etiam interna manuum, & in-
ferna pedum, ſemper glabra, & pilorum expertia
ſunt. qđ ſicciſſimus, denſiſſimuſq; ſit tendo is, qui
ſub cute habetur. Quibus autem ad ſummam ſicci
tatem, cutis capitis non prouenit, imbecilli his om-

 nino

nino, albicꝗ pili fiunt, quos uulgo, canos appellāt. Imbecilli quidē, cōuenientis alimenti penuria; albi uero propterea quod alimentum quo aluntur, ueluti situs est pituitæ, quæ spatio computruit. Vbi enim meatus etiamnum manet, excrementum uero exiguum est, & lētum, ac languide a colore propellitur, nō dissimiliter putredini afficitur, iam calui fiunt homines, consenescunt, a sincipite magis. Canescunt magis a temporibus, quoniā illud omnium capitis partium est siccissimum. Hæret enim cutis illic ossi nudo, tempora uero humidiora sunt. Quod in his musculi magni sub cute habeantur. Omnis autem musculus carnosus sit. Caro, tum osse, tum cute humidior. Est autem ei quod diximus diligenter attendendum, ne imprudentes nos metipsos fallamus. Sicuti se fallunt multi ex ijs, qui optimi uisi sunt medici. Qui si quem caluum uiderint, statim huic siccum esse totius corporis temperamentum putant. Necꝗ enim simpliciter ita cō iectari oportebat. Sed prius illud definire præstiterat, humanū corpus alijs æquabili per totum temperamento esse. Alijs, nec ijs paucis inequabiliter esse affectū. Cū eorū aliæ particulæ mediocri & iusto sunt hūidiores: aliæ frigidiores, aliæ sicciores, aliæ calidiores, aliæ ꝓrsus tēperatæ, ac mediocres. Porro huic maxime esse attentos cōuenit, ubi corporis tēperiē estimamus. Quippe si totum corpus

æquabiliter

æquabiliter conditũ ſit, omnẽq; partiũ ĩter ſe cõpe tẽtiã in latitudine, longitudine, & altitudine ſeruet: põt uticq; æquabiliter attẽperatũ eſſe id corpus. At ſi cui corpori Thorax collũ, & hũeri maximi ſunt, lumbi parui, anguſtiq;, & crura gracilia atq; ſicca, quomodo id dixeris omnibus particulis ſimiliter affectum? Quin ſi crura ei craſſa ſint, & lumbi lati. Thorax uero anguſtus, ne id quidẽ oibus partibus equabiliter eſt tẽperatũ. Sũt alia corpora, quibus maximũ eſt caput: alia quibus paruũ, quale paſſeribus. Iã crura aliis bleſa, aliis rara. Artuũ quoq; extrema aliis gracilia ſunt, aliis craſſa. Et thorax aliis ut dictum eſt, latus aliis tabulæ ritu anguſtus, quos Græci σανιδώδεις uocant. Vbi uero opertæ ſcapulæ illis, ſiue carne ũdiq; plenæ ſunt & alarũ more pronæ, nominantur a medicis eiuſmodi naturæ Græce πτερυγώδεις. Quantopere hæ ſint uiciatæ deperdito his paulo minus omni interno ſpatio, quo pulmo, & cor ſũt ſita, neminẽ latet. Innumeræ uero aliæ particularũ corporis plane affectiões ſũt. Vbi id a naturali analogia, ꝓtinus in utero matris ad inæqualẽ intẽperiẽ eſt mutatũ. Minime igit̃ in corporibus id genus, ex unica particula cõiectandũ de toto eſt. Neq; enĩ hi qui mores ex igenio corporis docere ꝓfitẽt, ſimpliciter de oĩbus ꝓnũciãt. Verũ ipſi quoq; experiẽtia docti, ſi quis impenſe hirto eſt pectore. Hunc audacem iudicãt, ſin cruribus eſt

ribus eſt

ribus est hirtis, salacem. Non tamen causam etiam adijciunt: neq; enim cum pectus habere leoni simi le dicunt. Crura uero hirco, iam primam causam in uenerunt. Siquidem cur leo quidem audax, hircus uero salax sit, ratio etiam inuestigãdum exigit, ha= ctenus enĩ quod in re fieri cernitur dixere. Causam tamen eius omisere. Cæterum is, qui naturali specu latione est exercitatus, sicuti aliorum omnium, ita horum quoq; causas inuenire tentat. Propterea e= nim quod inequali partium temperamẽto sunt, nõ leo modo & hircus, sed etiam cæterorum pleraq; animalium, idcirco ad alias actiones aliud est pro= num. Ac de his quidem Aristoteles commode tra ctauit. Sed quod ad rem propositam est utile, id iã apparet. Hominum scilicet temperamenta consy= derantibus, singulas partium per se examinandas esse. Nec si cui thorax hirsutus est, huic totum cor= pus calidius, sicciusq; ex necessitate putandũ. Sed plurimum in corde caloris esse, Eoq; audacẽ: pos= se uero aliquando etiam huius ipsius rei occasione accidere, quo minus totum his corpus similiter cali dum siccumq; sit: quod scilicet plurimum caloris sursum huc spirauerit, atq; in ambientem abierit. Nam si tota corporis temperies est æqualis erit his statim thorax ipse uniuersus latissimus, uenæ am= plæ, arteriæ magnæ, eædem maxime, uehementis simeq; pulsantes, tũ plurimi per totum corpus pili.

Atq; hi

Atq; hi quidem in capite plurimi incremẽti, nigri, & crispi. Vtiq; in prima ætate. procedẽti uero tem pore caluities excipiet. Quin etiam eiusmodi hominibus cum æqualiter sunt attemperati, & robustum, & exacte deliniatum, & musculosum totum corpus erit. Tum cutis nigrior, durior, atq; hirsutior. Ad eundem modum, si contraria omnia in thorace sint, ac æqualis in toto corpore temperies uigeat, id est, si humidiores & frigidiores uniuersæ corporis partes sint, thorax quidem angustus, & glaber erit. Sicuti etiam totum corpus pilis nudũ. Cutis uero mollis & alba, capilli subrufi, potissimũ in iuuentute, hi in senectute non caluescunt, tumidiq; statim & ignaui, & segnes, adde etiam paruis uenis, ac minime conspicuis, & adiposi fiunt. Idem neruis, musculisq; imbecillis, & artubus, parum exacte deliniatis, & blesis. At ubi uaria partium temperies est, ex una earum pronunciare de toto corpore non licet, sed adeundæ singulæ sunt: estimandumq;, quo temperamento uentriculus, quo pulmo, quo cerebrum, ac reliquarum per se unaqueq; seorsum sit. Atq; hæc quidem ex functionibus noscenda. Cum nec manuum contrectatiõe, nec oculorum inspectione inuenisse temperiem eorum sit. Simul autem pensitandus, & continentium ea partium affectus est, quarum omnium extrema est cutis. Hæc in nostra regiõe, quæ utiq; temperata est

 subiecta-

ſubiectarum partium naturam prodit. Quanquam nec in ea ſimpliciter loquenti omniū. Sed duntaxat earū, quae ſimilē habent cuti temperiē. At in his quae ſub urſa & ſub meridie ſunt locis, quoniā corporū quae ī altero ſunt, calor in altū a circundante extrinſecus & uicente frigore eſt fugatus. Alterorū in cutem, a b extremo calore attractus prodijt, non licet ex eo affectu, qui in cute cernit, internarū particularum temperies clare diſcerni. Quippe corporis tēperies in regionibus, ijs quae a temperie receſſerūt, ĩequalis uiſitur, externis ſcilicet, interniſque partibus ad eundem ſe modū non habentibus. Gallis enim & Germanis, & omni Thracio, ac Scithico generi frigida, humidaque cutis eſt. Ideoque etiam mollis, alba, & pilis nuda. Omnis uero naturalis his calor in uiſcera una cum ſanguine confugit, ubi dum agitatur, & premitur & feruet, iracundi, audaces, & praecipitis conſilij redduntur. Ethiopibus uero & Arabibus, omnibus denique ijs, qui ad meridiem incolunt, natura cutis ex ambientis aeſtu & naturali calore foras acto, uſta, dura, ſicca, & nigra redditur. Toto corpore naturalis quidem caloris exiguam optinente portionem. Sed alieno, atque adſcito incaleſcente. Quippe id quoque ab Ariſtotele in multis eſt traditum. Eſtque illi, ſi alteri ulli attendendum, ac in ſingulis corporibus eſtimandum ſuo ne & proprio, an aſcititio calore incaleant.

ant. Quæ enim putreſcunt, omnia adſcititio calore ſunt calida, proprio frigent. Qui meridianam plagam incolunt adſcititio calore ſunt calidi, proprio frigidi. Iam apud nos quoque naturalis calor hieme eſt uberior, adſcititius minor. Aeſtate contra adſcititius maior, naturalis minor. Omnia nanque hæc definiat oportet, qui recte temperamentum eſt cogniturus. Neque enim omnino ſi cutis nigrior apparet, iam totus homo calidior eſt. Sed ſi ita eſt, cæteris omnibus ſimili modo ſe habentibus. Siquidem ſi alter in ſole uerſatus diutius eſt. Alter in umbra, illi nigrior, huic albidior cutis erit. Verum hoc ad totius temperamenti alterationem nihil facit. Ipſa nanque cutis ſub ſole diutius habita ſiccior, in umbra, humidior euadet. Non tamen naturalis temperies, uel iocinoris, uel cordis, uel alterius cuiuſquam uiſceris, ſtatim mutabitur. Optimum igitur fuerit, ſicuti prius eſt dictum, cuiuſque ſeorſum particulæ temperamenti notas comparaſſe. Verbi gratia uentriculi, ſi is bene concoquit quod temperatus ſit. Sin non bene concoquit, intemperatus, ſi nidoroſos, uel fumoſos edit ructus, quod igneus in eo calor ſit. Sin acidos, imbecillus & infirmus. Simili modo, ſi qui bubulam, & omnia quæ concoctu difficilia ſunt: concoquunt, quod eorum calor imodicus ſit. Si qui hæc concoquere nõ ualẽt, ſed

 ſaxatiles

saxatiles pisces, & talia concoquunt, infirmus. Videndum autem his rursum, num succi alicuius, qui abunde confluat, culpa eiusmodi symptoma uentriculo accidat. Alijs enim ex capite pituita, alijs flaua ex iecinore bilis, in uentriculum confluit. Rarũ tamẽ hoc cernit̃ & paucissimis contingere. At cõplurribus a capite defluit pituita. Atq; id maxime Romæ, ac locis perinde humidis. Cæterũ & quod raro accidit consyderandũ. Nihilq; pro superfluo habendum, aut negligendum. Siquidem ipse uidi, quibusdam perq̃ pituitosis hominibus, multam tamen in uentriculo colligi flauam bilem, quam cũ ante cibum aqua uino ue epoto, euomere debuissent, si quid ciborum priusq̃ uomerẽt, gustassent, & hos corrumperent, & capite dolerent. Cum hos quidam natura biliosos esse crederent. Quãquam essent toto corpore molles, & candidi, & glabri, & adiposi, & uenis, ac musculis parũ conspicuis, præterea exangues, nec tangentibus admodum calidi. Vidi & qui bilem nunq̃ uomuerunt, qui tamen & graciles, & hirsuti, & musculosi, & nigri, & uenosi fuerunt, affatimq; calidi, si quis tangeret, uidebantur. Cuiusmodi habitu Eudemus philosophus erat. Sed incidit hoc loco speculatio quædam anatomica id est, quæ ad corporum dissectionem pertinet, quam aliqui medicorum, ignorantes, ex symptomatum dissonantia, magnopere anguntur, dũ

parum

parum intelligunt meatum illum, per quem iecur
bilem in uentriculum euomit, alijs geminum esse,
alijs unicum, id quod in quadrupedum dissectio-
nibus uidere licet. Ac plurimum quidem unicus is
est, in id intestinum quod pylori, id est, exitus fun
di uentris, & ieiuni medium est, insertus. Græci
medium id γαστρὸς ἔκφυσιν, quasi quiddam e uentre
enatum uocant. Vel si geminus meatus sit, in ecphy
sin illam maior inseritur, minor in fundum uentri-
culi paulo supra pyloron. Inueniũ, sed tamẽ in pau-
cissimis, superior pars maior, inferior minor. Cæte
rum quibus est maior, his in uentrem quotidie nõ
exiguum bilis effunditur. Quam & euomant ante
cibos oportet, & nisi id faciant, lædũtur. Quibus
autem unicus est omnino meatus, his tota bilis cõ-
fluit in ieiunum. Quanam igitur ratione dignosce
re hos licebit? Neq; enim dissecandos esse uiuos
censeo, primum certe totius corporis temperamen
to, ueluti paulo supra est propositum. Deinde ijs
quæ infra excernuntur. Eudemus enim biliosa me
ra, perpetuo per sedẽ excernebat: utpote, qui mul
tam collegit bilem, cuius nihil in superiorem uen-
trẽ peruenit. Reliquis, qui scilicet & pituitoso erant
corporis habitu, & bilem uomebant, his haudqua
quam erat aluus biliosa. Quippe cum & minimum fla
uæ bilis gignerent, & eius plurima portio in supe-
riorem uentrem peruenirent. Tertium notæ genus

in ipsis est uacuatis. Nam quibus in uentre biliosum excrementum gignitur, id porri uirorem praefert. At quibus ex iocinore descendit, his uel plane flauum est, uel omnino saltem pallidum. Praeterea quibus ĩ uẽtriculo bilis illa gignitur, quae porri colorem imitatur, debet omnino his cibus fuisse, non panis, non suilla caro, simile ue aliquid, sed necessario aliquid, quod his calidius fuit, necq; id boni succi Quibus autem ex iocinore in uentrem defluxit, his flaua ea, pallida ue euomitur, etiã si boni imprimis succi fuit, quod sumpserunt. Etiam si ad summum fuit concoctum. Imo uero magis ipsis qui ad unguem concoxerunt, flaua uomuntur. Atq; etiã magis his qui diutius cibo abstinuerunt. Quae uero bilis porrum refert, ijs solis gignitur in uentre, qui utiq; concoxerunt male. Quin etiam sollicitudo, ira, dolor, labor, exercitatio, uigilia, abstinentia, & inedia, succi flauae bilis plus aceruãt. Propterea quod plus eius succi in iocinore gignunt. Sunt igitur tum haec certa indicia, tum ad haec, quo ubi siccum & igneũ uentricoli calorem, cõuersio ad biliosum sequitur, panis, & suilla, & bubula caro, commodius q̃ saxatiles pisces concoquentur. Cum si ex iecinore bilis affluat, ex comestorum mutatione nulla secutura sit concoctionis diuersitas. Atq; his quidem discernitur, quod non temperamenti, sed altorius cuiusquam gratia prouenit. Ad eundem modum

dum si defluens a capite in uentrem pituita acidi ructus causa est, conueniet simili ratiōe hic quoq; a uētris proprio affectu hanc discernere. Equæ ue ro & capitis dolores ex propria ne eius intempe rie, an propter uentris aliqua excrementa incidant discernendū Iam cerebrum ipsum cuius sit tempe ramenti, per se estimare est satius, q̃ ex corporis totius affectu. Ipsius autem per se consyderatio, ex canitie, catarris, tussi, distillatione, & saliuæ copia initur. Quippe quæ omnia id frigidius, humidiusq; esse doceant. Atq; his amplius si ex leui quali bet occasione, in hos deuenit affectus. At caluities ex siccitate prouenit. Nigrorū aūt & frequentiū pi lorū prouentus, equalis in cerebro temperamen ti nota est. Ergo ad hunc modum de temperamen tis ineunda nobis cōsyderatio est. Quanq; scilicet particulā seorsum propēdentibus, nec ausis ex una pronunciare de omnibus. Quod utiq; nōnulli fece runt, qui resimos, hūidos, adūcos, siccos esse dixe rūt. Et quibus parui sunt oculi siccos. Quibus ma gni hūmidos. Atq; de hoc quidē parū inter eos cō uenit. Alij nanq; eorum, qui scilicet humidis parti culis oculos adnumerāt, ubi eos maiores uidēt, i ijs hūiditatē tēperamēti pollere existimāt. Alij caloris uehemētia, qui ī pria formatiōe sursū cōferti magis copiosiorq; ferebat, ñ oculos mō, uerū etiā os ipsū et reliquos oēa meatus āpliores factos aiūt, ita ñ hūi

ditatis

ditatis id, sed caloris indicium esse. Verum ambo a ueritate aberrant, uno modo, eoq; cõmuni, quod unius particulæ occasione de toto corpore pronũciare sunt ausi. Altero qđ formatricis in natura uirtutis, quæ artifex facultas est, & particulas secundũ animi mores effingit, parum meminerunt. De hac nanq; Aristoteles dubitauit: nunquid diuinioris originis sit, atq; a calido, frigido, humido, & sicco, res diuersa, quo mihi minus recte facere uidentur, qui tam temere de rebus maximis pronunciant, & solis qualitatibus formandarum partium causam assignant. Rationabile enim est, hæc organa esse, formatorem aliũ. Sed & citra tam arduas quæstiones, inuenire licet, sicut ostendimus, humidam, siccam, frigidam, calidamq; temperiem. Errant igitur qui proprijs indicijs neglectis, ad ea quæ longe posita sunt, & magnæ quæstioni fuerũt, atq; ad hunc usq; diem optimis philosophorum d ibitata sunt conuertuntur. Neq; enim propterea quod pueri nasis magis sunt resimis, florentes ætate magis aduncis, idcirco rationabile est resimos omnes humidos censere, aduncos siccos. Sed fieri potest, ut formatricis uirtutis eiusmodi opus sit, potius q; temperamenti. Quod si temperamenti est nota, at certe eius quod in naso tantum habetur, non eius qđ in toto corpore nota fuerit. Quare frustra illđ prædicant, in siccis natura temperamentis nasum acu-

tum, ocu-

tum,oculos canos, tempora collapsa. Quod scilicet in affectibus ijs, quæ corpora liquant, atque supra quam par est, inaniunt, hæc cõtingãt. Sæpe nanque sic accidit: sepe non ita. Sed uidere licet totius corporis habitum, & mollem, & pinguem, & album, & carnosum, cum tamen oculi sunt parui, & nasus acutus. Rursus siccum, macilentum, nigrum, & hirsutum, ubi magni sunt oculi, & nasus resimus, præstat igitur, siquidẽ de solo agitur naso, ut ex eo resimo, humiditatem, ex eo adunco siccitatem coniectes. Nec de totius animantis temperie ex his particulis pronuncies. Pari modo oculorum, & alterius cuiuslibet partis proprium temperamentum ex proprijs indicijs estimare est satius. Ergo de totius corporis temperie non recte ab una quapiam particula iudicium sumitur. Cum siue humoris uincentis, siue caloris, siue etiam amborum, cesios oculos indicium statuere oportet, utique proprij ipsorum sic, non omnium totius corporis partium, temperamenti documentũ erunt. Neque enim si dura & macra crura sunt, omnino siceum est totius corporis temperamentum. Alij nanque affatim carnosi, & pingues, & crassi, & prominenti uentre, & molles, & candidi etiam cum eiusmodi cruribus cernuntur. Verum si totius corporis tẽperies, pari ratione se habeat, sicci omnino sunt, quibus macra sunt crura. Humidi, quibus crassa. præterea qui

M ii. bus acu-

bus acutus est nasus, aut aduncus. Hi sicci, quibus resimus humidi. Ad eundē modū de oculis, temporibus, cæteris deniq; omnibus particulis, iudicandum Quibus impar temperamentum est, nec omnium particularū idem, alienū a ratione est, ex uniuscæ particulæ natura, de omnibus sentētiā ferre. Porro tale quippiam plurimis eorum imposuit, cū nō de hominum modo, sed etiam aliorum animalium totius corporis tēperamēto, ex indicijs, quæ in cuto tantum spectant, iudicium ferre sunt ausi. Neq; enim si dura cutis est, necessario siccū est animas. Sed fieri potest, ut tantum cutis sic sit affecta. Sed nec si nigra hæc hirta ue est. Simili modo, nec si mollis hæc, depilis ue est; humidum ex necessitate totū est animal. Verum si per totum æquabiliter est attemperatum, ratio est, ut qualis sit cutis, talis sit & reliquarum partium unaquæque. Sin inequaliter, non item. Quippe ostrearum totum corpus humidissimum est, cutis ipsa siccissima. Est enim ijs qua tegunt testa, cuiusmodi est nobis cutis. Atq; hinc illis Græce nomen οςρακοδερμα enim nominantur omnia eiusmodi animantia, propterea quod cutis ijs ostraco. i. testæ adsimilis. Iā malocostrata, id est quæ molli testa integuntur, ueluti marinæ locustæ & camari, & cancri, cutem quidem habēt siccam, reliquam uniuersam temperiem humidam. Immo uero illud ipsum humiditatis in carne nonnunquā

animali-

animalibus causa est, quod siccam, terrenamq; portionem natura his uniuersam circa cutem reponit. Non est igitur putandum, nec quod cutis ostreis sicca est, illico carnē quoq; esse siccam. Nec quod hæc præhumida, muccosaq; est, iam cutem quoq; eiusmodi esse. Quippe equum est quamq; particulam ex seipsa dignosci. Ergo tū i his peccāt, ij qui cōmētarios de tēperamētis nobis reliquerūt, tū quod id omittūt, qd' Hyppocrates rectissime admonuit, spectandū esse ex quibus, in quæ mutatiōes sūt factæ. Fit eni non raro, ut præsens nota prioris tēperamēti sit, nō eius quod in corpore nūc habeat, ueluti si quis annos natus sexaginta denso pilo sit, nō quod calidus & siccus nunc sit, sed quod ante talis fuerit, consistant autem ei prius geniti pili. Ad eundeml modum, quo herbæ, quæ uere suntenatæ, nonunquam perseuerāt æstate. Alijs enim spacio & paulatī, cōtigit a pluria illa hirtitate mutari. Labētibus scilicet pre nimia siccitate pilis, alijs diutissime pili permanēt utiq; qui nec ī pcessu tēporis admodū siccāt, ēt a prīo ualētē habuerūt originē. Arborū ritu, quarū radices ī terra ualēter cōprehēderūt. Caue igit' si quē admodum pilosum uideas, hūc statī melācholicū putes. Sed si quidē floret adhuc ætas, nondū esse talē. Sin iā declinat, melancholicū existima. At si senex est, nō itē. Fiunt nanq; melācholica tēperamenta, ex sanguinis adustiōe. Cæterū id pa

 ti inci-

ti incipit, non statim est percoctus, uerum hirtus abūde, qui calidus & siccus est, celeriter erit. Si modo eorum, quae proposita sunt, meminimus. Nō illico melancholicus. Quippe cutis dēsitas, crassiorum excrementorum transitum remorans in temperamentis, quae calida in summo sunt, comburi ea cogit. Ita fit, ut tale ijs nunc sit excrementū, qd' pilos creat, quale olim procedente tempore in uasis sanguinis est futurum. Tū haec igit̄ omissa prioribus sunt. Tum praeter haec quod ex natura excrementorum, indefinite de temperamentis pronunciant. Putant enim particularum temperiem, similem esse cum excrementorū natura. Id uero usque quaque uerum non est. Sed fieri interim potest, ut pituitosa excrementa colligantur, nec tamen humida sit particula, immo frigida omnino: humida uero non omnino. Quippe cum siccam quoque esse liceat. Quod autem eis imposuit, facile animaduertitur. Non enim norunt quod ex cibis, nequaquam ex ipso corpore nostro, pituita fit. Quare nihil miri est, si ubi ingestos cibos (qui humidi fortasse natura sint) non uincit, simile ijs, ipsum quoque excrementum creet. Nō est igitur quod opinenī, tanq̄ corpus siccum est, itidem excrementum quoque esse siccum. Etenim si quis ab initio sicciore, frigidiore que temperamēto statim fuit, is non melancholicus est, sed utique ab excrementis pituitosus. Quod

si ex

si ex habitus mutatione, frigidus, siccusq; est reddi-
tus, necessario hic talis iam etiam melancholicus est
uerbi gratia, Si quis ante calidus & siccus, ex sangui
ne urendo plurimã generauit atram bilẽ. Est enim
is præterquam quod siccus est & frigidus, proti-
nus etiam melancholicus. Sin a principio frigidus
& siccus fuit. Habitus quidẽ corporis eius albus,
mollis, depilis, uenis, articulisq; parum expressis,
gracilis, & tangenti frigidus, animus uero minime
audax, & timens, & tristis, non tamen excrementa
huic melancholica sunt. In his igitur omnibus pec-
cant pleriq; medicorum ex eo quod proprias no-
tas respuunt, atq; ad ea quæ non perpetuo, sed fre
quenter accidunt, conuertuntur. Eiusdem erroris
occasione, & quod excalfacit, id etiam siccare omni
no putãt. Hoc enim ueluti coronide summaq; uni
uersi sermonis addito, secundum iam librum finire
statui. Quippe phlegmone obsessas partes calida
perfundentes aqua, atq; ita uacuari ab iis humorẽ
cernentes, clare indicatum arbitrantur, siccitatẽ om
nino calori succedere. Neq; id modo ubi cum sicci
tate is, uerum etiam ubi cum humore est coniun-
ctus. Cæterum non est idẽ uel uacuasse ab aliquo
humorem, qui locis quibusdam sit dispersus, uel ꝓ
priam particulæ alicuius temperiem sicciorẽ reddi-
disse. Siquidem inequalis quædam in his, quæ phle
gmone laborant partibus, intemperies est, similari-

 bus

bus scilicet corporibus a proprio temperamento nondum amotis, sed assidue adhuc in mutatione atque alteratione uersatis, omnibus nimirum interpositis inter eas spaciolis, fluxione refertis. Quæcunque igitur calida humidaque natura sunt, cum sic affectis admouentur, ipsa quidem superuacanea quæ media similarium spacia occuparunt, euocant. Corpora tamen ipsa tantum abest, ut siccēt, ut etiam illis humorem adijciant. Ac ipsa quidem ueritas ita se habet. Demonstratio tamen euidens dictis requiritur. Verum eam cum & longiorem existimem, quam ut huic libro inseratur, & auditorem desyderet, qui medicamentorum facultatis sit non ignarus, in præsens differo. Cæterum ubi in tertio libro de omni temperamentorum genere tractauero, ac de ijs, quæ potestate calida, frigida, humida, siccaque, sunt omnem methodum indicauero, mox integrum libellum scribere de inequali intemperie decreui. Quippe si absoluetur a nobis uniuersa de temperamentis disceptatio, ad medendi methodum non parū adferet commodi

Galeni de temperamentis, Thoma Linacro Anglo interprete, Libri secundi, finis,

GALENI DE TEMPERAMENTIS, Thoma Linacro Anglo interprete

Liber tertius.

AC quod energia, ſiue actu calidorum, frigidorum, humidorũ, & ſiccorum unũquodq; tale eſſe dicatᷓ, uel qđ ſumã habet eiuſmodi qualitatẽ, uel qđ uincit in eo id genus qualitatum aliqua, uel quod ad cognati generis mediocre aliquid, uel ad unumquodlibet a nobis ſit collatum, prius eſt traditum. Monſtratum præterea eſt quemadmodum ea quis agnoſcere exacte poſſit. Reliquum eſt, ut de iis, quæ talia poteſtate ſunt diſſeramus, ſi tamen prius explicuerimus, quid ipſo poteſtatis nomine ſignificetur. Eſt autem breuis eius & facillima, & clara explicatio. Quippe quod quale dicitur, tale nondum eſt, ſed põt tale eſſe, id hoc eſſe poteſtate dicimus. Homiẽ uerbi gratia, qui mõ natus fuit, rõnalẽ, & auẽ uolatilẽ, & canẽ uenaticũ, & equũ celerẽ. Scilicet qđ eorũ unũ quodq; futurũ omnino eſt, ſi nihil id extrinſecus ipediat, hoc ceu iã id ſit, appellãtes. Vñ arbitror hæc eſſe poteſtate, nõ actu dicimus, perfectu nãq; eſt, ac iã præſens, ipſa energia, ſiue quod actu eſt. Quod uero poteſtate eſt, imperfectum, & adhuc futurum, atque ut fiat quidem id quod dicitur, ue-

luti hab-

luti habiſſe, non tamen adhuc ſubſiſti ens. Siquidem nec infans rationalis iam eſt, ſed talis futurus, Nec qui modo æditus eſt canis, uenator, qui ſcilicet adhuc non uideat, ſed quod uenari queat ſi ad iuſtum perueniat incrementum, ſic nominatur. Ac maxime quidem ꝓprie ſola ea poteſtate eſſe dicimus, in quibus natura ipſa ſuopte impetu ad abſolutionem uenit. Vtiq; ſi nihil ei extrinſecus impedimento ſit. Præterea quæcunq; fientium (ut ſic dicam) continentes materiæ ſunt. Nec refert continentes, an conuenientes, an proprias dicas. Quippe cum ex omnibus iudicetur, quod propinquū eſt, quod q; nec alia intercedente mutatione ſic dicitur, uerbi gratia cum ſanguinem poteſtate carnem appellas, quoniam minimam mutationem ad carnis generationem requirat. At non qui in uentriculo habetur concoctus cibus, continēs carnis materia eſt. Sed prius ſit ſanguis oportet, longius etiam abſunt, maza & panis. Quippe quæ ut caro fiant, certas ſui mutationes requirant. Cæterum hæc quoq; omnia, poteſtate caro dicuntur. Etiam ante hæc ignis, aer, aqua, & terra. Etiam horum ipſorum communis materia. Atque hæc quidem omnia magis, minusue abuſiue loquentibus nobis dicunt̄. Primus autem modus eorū, quæ poteſtate eſſe aliquid dicuntur, maxime eſt ꝓprius. Proximus huic eſt eorum, quæ ſunt propinqua materia, ueluti ſi fumi

dam ex=

dam exhalationem flammam esse, aut halitum aerẽ dixeris. Dicitur potestate esse, & quod ei quod ex accidenti dicitur, est ex aduerso positum, ut si carno si quis iuuenis in frigida lauationem, corpus eius ex accidenti, non ex propria potestate calefacere di cat. Ergo tot modis etiam potestate calida, frigida, humida, & sicca dicentur. Dubitabitur quoq; non absurde, cur Castoreum, uel Euphorbium, uel Py rethrum, uel Struthion, uel Nitrum, uel Misy, cali= da esse dicamus. Rursus lactucam, uel cicutam, uel mandragoram, uel salamandram, uel papauer, fri= gida. Vtrum ne sub prædictis iam modis compre hendantur, an alia quapiam ratione dicantur, quæ dicta non dum sit. Bitumen nanq; resina, & sæuũ & oleum, & pix, calida potestate sunt, quod utiq; energia calida celerrime fiant. Etenim celerrime in= flammantur. Præterea cum corporibus nostris ad mouent̃, ea manifeste calefaciunt. At Calcitis, Mi= sy, Synapi, Nitrum, Acoron, Meon, Costus, & Pyrethrum cum nobis sunt admota, calida uiden tur. Alia magis, alia minus. Non tamẽ sunt idonea, quæ in flammam uertantur. An igitur seipsos fal= lunt, qui id solum estimant. Nunquid aliqua nõ fa cile in flammam transmutentur, quos utiq; nõ sic. Sed an non uertantur in prunam estimare oporte= bat. Cum sit pruna ignis non minus, q̃ flamma. Hoc tamen discrimine, quod aere, uel aereo quopi=

N am in

am in igne mutato flãma, terra, uel terrea re aliqua accensa, fit pruna. Atq; hactenus quidẽ cõsentire se cũ sermo omnino uidet̃. Siquidẽ uidentur medicamenta ea, quæ ubi ignẽ attigerĩt accẽdunt, nos quoq; excalfacere, nisi si quod ,ppter crassitiẽ intra corpus nõ facile assumitur. Differetur enĩ de ijs latius in libris de medicamentorũ uiribus. Quæcunq; tñ medicamenta nostrum corpus excalfacere uident̃, ea prompte uertunt̃ in ignẽ. At quõ igitur inquiũt tangentibus nõ sentiunt̃ calida, hoc haud scio cur dicant, Nam si energia, iamq; calidũ, esse prædictorũ quidq; diceremus ,pfecto mirari liceret, quomodo tangẽtibus nõ appareant calida. Nunc quod possint facile calida esse, idcirco ea potestate talia uocamus. Itaq; nihil miri, si eos, qui se tãgũt nõdũ calefaciant. Veluti enim nec ignis ipse auget̃, priusq̃; uicta ab eo ligna sint mutata, quod aliquo temporis spatio oĩo fit. Ita nec animantiũ calor a medicamentis, nisi illa prius ab ipso sint mutata. Quippe alio genere calefit. is qui ab igne uel sole ĩtẽpescit. Alio is qui a prædictorũ quouis medicamẽtorũ. Illa nãq; actu sunt calida, medicamẽta nequaq̃;. Itaq; nec calefacere nos ualent priusq̃; actu talia fiãt. At qđ actu talia sint, id a nobis accipiunt, ueluti sicci calami ab igne. Ita uero & ligna ex sua quidem natura frigida sunt uuinersa. Sed quæ sicciora sunt, & gracilia, ea facile mutantur in ignem. Quæ humidiora

diora sunt & crassa, spacio egent maiore. Nihil igitur miri est, si medicamenta quoque primum quidem in parua & tenuia frangi postulant, secundo loco, ut tempore aliquo tametsi minimo, corpori nostro quo calida fiant sint adiuncta. Tu uero si ea nec comminuta, nec prius calefacta, calida tamen fieri censes, quid significet, quod potestate calidum dicimus, parum mihi meminisse uideris. Sic enim ea exploras, tanquam energia sint calida. Sed nec illud mirum, si quo recalfaciant, calefieri ipsa prius postulent. Cum idem fieri cernatur, & in lignorum exemplo. Quippe hæc uanescentem, morientemque flammam tum seruant, tum uero augent dum ab hac, ipsa prius calefiunt. Non est igitur alienum, calorem, qui in animantibus habetur, eiusmodi medicamentis quasi alimento quodam uti quemadmodum ignis ligno. Quippe id ita quoque fieri cernimus. Si uero perfrigerato corpori eorum quoduis quantumuis diligenter comminutum inspergas, prorsus non calefit. Proinde quæ refrigeratæ partes sunt, eas eiusmodi medicamentis plurimũ perfricamus, una calorem perfricando excitantes, una rarum, quod prius frigore fuit dēsum, reddentes. Quo scilicet tũ introrsus pharmacũ penetret, tum naturali animantis calori coniunctum mutetur, ac calefiat. Quippe cuius si particula quæpiam

N ij uel mi-

uel minima, calorem energia concipiat, hunc deinde in totum propter cōtinuitatem porrigat, perinde ac si ex parua scintilla tedam summo tenus accendas. Siquidem hanc uniuersam facile depascitur, nihilo amplius scintillam requirens. Ac quidquid quidem potestate calidum est, huic nondum in natura sua calidum frigido præpollet, sed in propinquo est, ut præpolleat, adeo ut breuem opem quo uincat extrinsecus requirat. Hanc illi modo frictio abunde præstare potest, modo uel ignis, uel corporis alicuius natura calidi contactus. Non est igitur tam arduum rationem reddere, quid causæ sit, cur alia protinus ut corpus nostrum contigere, recalfacere id possint. Alia post longius id efficere spacium. Quippe ex ijs, quæ igni appropinquant. Alia statim accenduntur, ueluti elychnium, & tenuis teda, & pix, & siccus calamus. Alia nisi diutius sunt admota, non uincuntur, sicut uiride lignū. Illud potius definiamus, cuius utiq; demonstratio cum de naturalibus potētijs agemus, tradetur. Ex hypothesi nunc quoq; propositorum causa, eo utemur, quatuor nimirum dicentes totius corporis proprias facultates esse. Vnam idoneorum tractricem, alteram eorum omnium retentricem, tertiam alteratricem, & quartam quæ alieni sit segregatrix, easdemq; facultates effectus esse totius in quouis corpore substantiæ. Quam etiam constare ex calido, fri-

do, frigido, hūido, & sicco inter se mixtis dicimus. Vbi igitur hæc unaquælibet earum, quas in se habet qualitatum, corpus quod sibi admouetur, demutat, nec ipsam hoc casu tota sua substantia existimandum est agere, nec quod ab ipsa mutatur posse ei assimilari. Quare ne unꝗ nutriet, quod ita mutatum est, id qđ se mutauit. At si illa mutet, id est tota sua substantia operetur, utiꝗ tum sibi assimilabit id quod mutatur, tum ab eo nutrietur. Neque enim aliud nutritio est, quam adsimilatio perfecta. Quoniam autem hoc definitum est, inde rursus incipiendum. Omne animal conueniente sibi nutrit alimento: conueniens autem cuiꝗ alimentum est, quicquid assimilari corpori quod nutritur, potest. Oportet igitur toti nutrientis substantiæ, cum tota nutriti natura communio aliqua, similitudoque sit: prorsus hic quoꝗ non paruo excessus, defectusꝗ subsistente in ipsis discrimine, cum alia magis consentientia, similiaꝗ sint, alia minus. Proinde etiam alia conficiendi opere ualentiore, ac diuturniore, alia minore, ac breuiore egēt: auium caro minore, suilla maiore, bubula etiā hac maiore. Vinū uero ut assimiletur opus desyderat minimū. Quo fit, ut tum nutriat, tum roboret celerrime. Porro id quoꝗ in concoquendi instrumentis, uentriculo, iocinore, & uenis, prorsus aliquādiu traxerit oportet. Quibus scilicet præparatum, nutrire corpus iā

queat. Ante uero q̃ in his sit demutatum fieri non potest, ut animalis corpori sit nutrimentum. Ne si per totũ diem, ac noctem extrinsecus super corpus sit impositum. Multoq; minus panis, uel beta, uel maza, foris imposita nutriat. At quæ quidem adsi-milantur, omnia nutrimenta uocãtur. Reliqua om-nia medicamenta, est porro & horum natura du-plex. Quippe uel cuiusmodi sunt adsumpta, eius-modi etiam permanentia, uincũt, corpusq; mutãt, ad eum modum, quo id cibos, atq; hæc prorsus tũ uenenosa, tum natura animalis corruptricia medi-camenta sunt, uel mutationis initium ab animalis corpore consecuta, deinceps iam putrescũt, ac cor rumpuntur, deinde corpus quoq; una corrumpũt ac putrefaciunt. Sunt autem hæc quoq; noxia ue-nena. Est his etiam amplius tertia medicamento-rum species, eorum nimirum, quæ corpus. recalfa-ciunt quidem, mali tamẽ nihil adferũt. Est & quar ta eorũ species, quæ & agunt & patiuntur aliquid; sed spatio uincuntur, planeq; adsimilantur. Accidit porro his, ut tam medicamenta sint, q̃ nutrimenta. Nihil aũt miri est, si exiguũ cõsecuta momẽtum, ali qua maximã a priore natura mutationẽ habẽt. Cer-niuntur enim eiusmodi multa in his, quæ extra nos sunt. Siquidẽ in ea Mysia, quæ est Asiæ pars, do-mus hac aliquando ratione conflagrauit. Erat pro-iectũ columbinum stercus, cui iam putri & excalfa.

facto.

cto,ac uaporem edenti, & tangentibus admodum calido in propinquo fenestra fuerat,ita ut iam con tingeret eius ligna,quæ large nuper illita resina fue rant. Media igitur æstate,cum sol plurimus incidi set,accēdit tū resinā,tū ligna. Hinc aūt & fores quæ dā aliæ,quæ prope fuerant,& fenestræ nuper etiā resina illite, facile ignē conceperāt,atq; ad tectū usq; summiserāt. Vbi aūt excepta semel a tecto est flam= ma,celeriter in totam domum est grassata. Hoc ar= bitror modo aiunt & Archimedem hostium trire mes urentibus speculis incendisse. Porro succendi= tur his prompte,lana,stupa,elychniū,ferula. Quic quid deniq; similiter his siccum,rarumq; est. Flam mā edunt,& lapides attriti,atq; hoc magis, si quis sulphure illos illeuerit. Eiusmodi erat medicamētū Medeæ. Quippe quod quibus est illitū,oīa ubi in id incidit,calor accendit. Cōstat id ex sulphure, & humido bitumine. Iam illud ceu rē mirandā quidā ostentauit. Extinxit lucernā,ac rursus muro admo= uens,accendit. Alter lapidi eā admouit. Fuerāt aūt tū murus,tū lapis sulphure cōtacti. Quod ubi de= prehensum est,desijt mirū uideri, quod ostentaba tur. Ergo omnia id genus medicamīa,perfecte,atq; ad consummationē calida adhuc nō sunt,aptissima tamen ut calida fiant. Atq; idcirco potestate cali= da dicuntur. Ac de ijs quidem nulla est dubitatio. Sed nec cur uinū bibitū ualenter corpus calefaciat.

Monstratū

Monſtratum enim ſupra paulo eſt, id non utiq; ut calidum medicamentum. Immo ut conueniens nutrimẽtum calefacere animal. Tanq; enim ignis idoneum alimentum, ignẽ ipſum auget, ita quicquid corporum natura calidorum proprium & naturale eſt nutrimentum, id ea ſemper non ſolum roborabit, ſed etiam inſitum eorum calorem augebit. Atq; id quidem omnis nutrimenti communis effectus eſt. Vino præter cætera proprium, ac ſuũ eſt mutatiõis celeritas. Ita utiq;, ut tedæ, elychnij, ſtuppæ, picis. Iam uero ab ignis exemplo non digreſſi: admoneamus rurſum de lignis uiridibus, quæ ipſa quoq; ignis nutrimentum ſunt. Cæterum non ſtatim, aut continuo, eoq; ſæpenumero igni iniecta, non ſolum flammam quaſi ſopiunt, ſed etiam ſi imbecilla eſt & parua, corrumpendæ quoq; eius periculum afferunt. Sic profecto & in animalibus cibi, qui uti prorſus adſimilentur, & corpus nutriant ſpatio egent, hi frigus uniuerſi, potius quam calorem afferre in præſenti uidentur. Cæterum calefaciunt hi quoq; ſpatio, non ſecus, ac reliqui cibi, ſi ſemel ut corpus nutriant, ſint conſecuti. Omne enim nutrimentum, quatenus nutrimentum eſt, animalis calorem auget. At ſi deuoretur quidem ut nutrimentum, nec tamen ſuperetur, id erit quod Hyppocrates dixit, nomine quidem nutrimentum, re autem minime. Quippe cum trifariam nutrimentum dica=

tum dicatur, sicut ipse docuit his uerbis. Nutrimentum est, & quod nutrit, & quod ueluti nutrimentum est, & quod futurum nutrimẽtum est, quod utiq; iam nutrit, & corpori adiungitur, nec amplius futurum est, id proprie nutrimentum nominatur. Idem uero & corpus qđ nutrit, excalfacit, qđ reliquorum neutrum facit. Quod scilicet proprie nutrimenta non sint. Sed alterum eorum ueluti nutrimentum, alterum tale futurum. Proinde nec uinum ipsum semper animal calefacit, æque, ut nec oleum flammam accendit, tametsi aptissimum est ignis nutrimentũ. Immo si imbecille & exigue flammæ, confertim multum oleum infundas, suffocabis eã, prorsusq; extingues, potiusq̃ augebis. Sic igitur & uinum, ubi plus bibitur, q̃ ut uinci possit, tantum abest, ut animal calefaciat, ut etiam frigidiora uitia gignat. Quippe apoplexiæ, & paraplegiæ, & quæ Græce caros, & comata uocamus, & neruorum resolutio, & comitiales conuulsiones, & tetani, immodicum uini potum comitantur. Quorũ unumquodq; frigidum est uitiũ, generatim enim quæcunq; assumpta in corpus, ut nutrimentum calefaciunt, hæc interim frigefacere deprehendas. Eque scilicet, ut flammam ab eadem materia, non augeri modo, uerũ etiam aliquando extingui. Atq; hæc quidem omnia, tum ijs, quæ de elemẽtis, tũ ijs quæ de temperamentis sunt prodita consentiunt.

O Illud sor-

Illud fortasse dissonare uidebitur, quod ex ijs, quæ ut nutrimentum comeduntur, aliqua cuti imposita, hãc erodũt, atq; exulcerãt. Sicut sinapi, muria, allia, cepe. Verũ hoc quoq; cũ positis a principio hypo thesibus concordat. Etenim propterea, qđ tum in uentre concocta, tũ in uenis in sanguinẽ uersa mu-tant̃, alteranturq;, præterea qđ uno loco nõ perma nẽt: sed in multas partes diuisa, undequaq; ferunt, adde & qđ nõ solũ multis succis miscent̃, sed etiã cibis. cũ quibus sumuntur, adhæc qđ celeriter eo-tũ & concoctio, & partiũ separatio perficit̃, ita ut quod cõueniens in eis est adsimilet̃, quod superua caneum & acre, per aluum urinas, & sudorẽ excer nat̃: propter hæc inq̃;, oĩa qđ foris impositũ exul-cerat, id comestũ nõ exulcerat. Quãuis si uel unum quodlibet horum accederet, satis esset ad ea quæ foris sunt integra seruanda, uerbi causa mutatio ipsa. Si nanque non maneat sinapi, quale extrinse cus fuit, cum est adsumptum, manifestum est, nec uim eius manere censendum. Quod si tum di-rimuntur eius partes, tum purgantur, multo utiq; magis sic censendum. Iam satis erat quod nec eo-dem loci manet. Cum nec circa cutim aliquid effi-cere posse uideatur, nisi diutius immoretur. Sed nec mixtio ipsa cum multis cibis parum momenti habet. Si enim id citra alium cibum solũ assumas, facile intelliges quantum molestiæ, & rosionis

uentri-

uentriculo sit allaturum. Quin etiam, si plurimo dulci admixtum succo, cuti id imponas, quam nihil adferat incommodi. Cum igitur prædicto- rum unumquodlibet per se, satis prohibere pos- sit, quo minus sinapi, quod foris facit, idem fa- cere intus possit. multo arbitror magis, ubi mul- ta simul coierint. Nam & coquendo alteratur, & expurgatur, & cum multis alijs miscetur, & uarie distribuitur, & in omnem partem fertur, nec in ulla moratur. Quod autem si acrimoni- am suam seruaret, interna quoque omnino exul- ceraret, ex ijs, quæ sponte accidunt ulceribus, intelligas. Gignitur enim nõ raro alijs ex uitioso cibo, alijs ex quapiam in ipso corpore corrupte- la, & putredine, uitiosus succus, quam cacochy- mian uocant. Iis aliquando interiorum quoque aliquid exulceratur. Magna tamen ex parte, cu- tis quoniam in hanc excrementa quæ in habitum corporis colliguntur, natura expellit, multis & as- siduis ulceribus afficitur. Quippe cancri pha- gedene, herpetes erodentes, carbunculi, & qui chyromia, & Celephia uocantur, milleque aliæ ulcerum generationes, ab eiusmodi cacochymia nascuntur. Neq; igitur talium quicq; est dubitan- dum. Sed nec cur medicamentorum nonnulla, cũ nihil nos extrĩsecus offendũt, intro assumpta mag

 num afferant

ñum afferant malum. Aliqua rurſus intro aſſum-
pta, nonnunq̃ ledant, nonnunq̃ conferãt. Aliqua
non ſolum intro aſſumpta, ſed etiam extrinſecus ap
plicita offendant. Quippe ut ſemel dicam, nihil fo
ris, intuſq; parem agendi facultatem habet. Neque
enim aut uipere uenenum, aut rabidi canis ſpuma,
aut aſpidis ictus, quæ tamen ſi extrinſecus corpori
occurrant, offendere creduntur, parem uim habẽt,
uel ſoli cuti applicita, uel intro aſſumpta. Sed nec il
lud eſt mirandum, ſi cæterorum medicamentorum
uis, ad profundum non peruenit. Neq; enim ne-
ceſſe eſt, ut omnia parem habeant uim. Quod ſi ex
ijs, quæ intro ſumuntur non pauca, certo tempore,
& certa quantitate, & in mixtura, cum cæteris acce
pta, conferunt. Intempeſtiue autem & largius, nec
cum alijs admixta lædunt, ne id quidem dubitatio
nem ullam diſputationi pariat. Siquidem id tum ci-
bis, tum igni, tum uero omnibus, ut ſic dicam quæ
corpori occurrunt, accidere ſolet. Nam & medio-
cri nobis flamma nonnunq̃ opus eſt, eaſq; uſi, plu
rimum ex ea iuuamur. Cum tamen immodica flã-
ma nos urat. Ad eundem modum & frigide potio
quæ mediocris eſt, confert quæ immodica eſt, ma
ximam affert leſionẽ. Quid igitur miri eſt, eſſe me-
dicamen aliquod, adeo calidũ poteſtate, ut ſi mul-
tum eius ſumatur, ac in uacuum corpus inferatur,
erodat prorſus, uratq;. Sin exiguum ſit, & cum ijs,
que ue-

quæ uehementiam eius remittant, cõuinctum, nõ modo nihil incomodi afferre, uerum etiam calefaciendo iuuare. Lacrimam enim, uel Cyrenaicã, uel medicam, uel partícham ipſam quidem per ſe, citra incomodum ſumere non eſt. At ſi omnino exigua, uel cum alijs intemperie congruente ſit ſumpta, magnopere conducit. Atq; adhũc quidem modum, quæcunq; corpus excalfaciũt, ubi mutationis principium in ipſo ſicut dictum prius eſt accepere, recalfacere illud ſunt apta. Quæ uero refrigerant, uelu ti papaueris ſuccus, hæc a noſtro corpore, ne uel paulum quidem demutãtur, ſed ipſum ſtatim uincunt, ac mutãt, etiam ſi calefacta prius dederis. Eſt enim eorum natura frigida, quemadmodum aqua. Quare illud recte Ariſtoteli, ſicut alia multa, dictũ eſt. Calidorum, frigidorum, ſiccorum, & humidorum corporum, quædam eſſe talia per ſe, quædam ex accidenti. Sicut aqua per ſe quidem frigida eſt, ex accidenti uero aliquando calida: uerum acquiſititius eius calor breui perit, naturalis frigiditas manet. Tanq; igitur calida aqua flammæ iniecta, eam extinguit. Sic meconium ſi id quantumuis calefactum dederis, & calorem animalis perfrigerabis, & necis periculum afferes. Omnia igitur id genus medicamẽta, ſi exigue ſint data, & una cum ijs, quæ uehementiam frigoris eorum caſtigare ualeant, nõ nonnunq; uſum aliquem corporibus noſtris præ-

ſtant, quemadmodum in opere de medicamentis dicetur. Siquidem medicamen id quod Cantharidas recipit, hydericis prodeſt. Tametſi cantharis ipſa, ueſicam omnino exulcerat. Verũ ubi per ea, quæ admiſcētur caſtigata eſt, ac corpori, quod plurimo humore grauatur, cum offertur, illum per urinas expellit. Maxime igitur eſt attēdendũ in omnibus, quæ poteſtate calida, frigida ue dicunt̃, ſint ne ex natura eorum, quæ nutrire corpus poſſunt, an eiuſmodi, quæ exiguum alterationis momentũ nacta, deinde ſecundum propriã naturã alterata, corpus ipſum aliquo modo afficiunt. Tertio loco an nullo pacto ab eo quicq̃ʒ alterēt̃. Si nãqʒ ex nutrientiũ ſunt genere, ſiquidē uincant̃, calefaciũt. Si nõ uincant̃, refrigerãt. Sin ex ijs ſunt quæ exiguũ quippiã alterãt̃, oĩo calefaciũt. Si uero ex ijs, quæ omnĩo nõ alterant̃, maxime refrigerant. Attendere autē, ut dictũ eſt q̃ʒ maxime oportet, ac diſcernere, quæ per ſe ſunt, ab ijs, quæ per accidens, nõ in calidis & frigidis modo, ſed nihilo etiam ſetius in ſiccis & humidis. Quippe aliqua taliũ, cum ſiccã ſubſtantiam ſint ſortita, ubi largo calore ſunt liquata, humidatis phantaſiam præbent, ueluti æs, & ferrum. Quædam per ſe humida, ubi in ſyncero frigore ſunt morata, apparent ſicca ſicut glacies. Minime igitur de ijs omnibus faciendum abſoluto, & ſine ulla exceptione iudicium eſt, ſicut in ſuperioribus monuimus. Sed

mus. Sed cum eo, ut quemadmodum sese in calore, frigoreque habeant, consyderentur. Siquidem si exiguo prædita calore, nihilominus humida cernuntur, talia esse ex propria natura sunt censenda, tametsi cũ copioso calore sint sicca. Quæ uero uel sub feruenti calore fluunt, uel sub puro rigore sunt concreta, ne horum quidem altera per se humida, altera per se sicca sunt existimanda. Ergo tũ adhunc modum distinguere cõueniet, quæ per se sunt, ab ijs, quæ per accidens, tũ ad hæc ipsa spectantibus, eorum quæ potestate calida, frigida, humida, sicca ue sunt, iudicium faciendum. Non enim ad id quod secundum accidens est, respiciẽtibus: sed ad id, quod secundum se est, id quod potestate est, iudicari debebit. Porro comunis in omnibus, unaq; iudicãdi ratio est, alterationis celeritas. At cum calidum, frigidum, humidum, & siccum dicantur, ὁμωνύμως, quod scilicet alia per id, quod exuperat, alia quod eam qualitatem a qua sunt denominata, summã habeant, in utrũcũq; horum prompte uertitur, de quo agitur iudicium, tale potestate fuerit. Oleum nanque calidum potestate est, nimirum quod flamma facile fiat. Eodem modo resina, bitumen, & pix. Vinum autem, quod facile fiat sanguis. Pari modo mel, & caro, & lac. Atque hæc quidem totis ipsorum alteratis substantijs, nutrimenta se altreantiũ sunt. Quæ uero unaqualibet

qualitate,

qualitate, alterantur ac mutantur, ea medicamenta tantum sunt. Medicamenta itidem sunt, & quæ nulla substantiæ suæ mutata parte, sed tota seruata integra, corpus ipsum afficiunt. Cæterum grauia & naturæ animalis corrumpentia. Vnde & totum eorum genus deleterion & pestilens dici reor. Quippe hæc non minus genere deleteria sunt dicenda, quod ubi plane minima exhibentur, nullam inferũt sensibilem noxam. Sic nãq; neq; ignis ipse calidus sit, neq; nix frigida. Nam horũ quoq; si quid prorsus exiguum est, nullum euidẽs in corporibus nostris excitat affectum. Quippe cẽtesima unius scintillæ pars, est quidem omnino genere ignis. Cæterum adeo nos non urat excalfaciatue, ut corpori incidens, ne sensum quidem ullum sui excitet. Ad eũdem modum frigidæ asperginis centesima portio nõ modo nihil offendat, aut refrigeret, sed nec sensum sui ullum præbeat. Nequaq; igitur sic iudicanda deleteria sunt. Immo totius naturæ suæ cõtrarietate. Porro iudicabit̃ contrarietas, ex ea quæ media intercedit mutatione. In elementis uerbi gratia, neq; aqua mutari potest in ignẽ, neq; ignis in aquã: sed ambo in aerẽ. is uero ĩ utraq;. At illa in alterutrũ nullo modo. Ergo cõtinẽs, & sine medio est aquæ mutatio in aerẽ, itemq; ignis. Non continens, ignis & aquæ in alterutrum: hæc igitur inter se contraria pugnantiaq; sunt Nou dissimili ratione papaueris succus,

ris succus, hominis corpori prorsus est contrarius ut quod in id quicquam agere ne una quidem qualitate possit, multo minus tota sua substãtia possit. Atque unum quidem deleteriorũ genus eiusmodi est, alterum est eorum, quæ ex nostro calore momentum aliquod mutatiõis accipiunt, at deinde in multifarias alteratiões uertuntur, quibus corrumpi naturam nostram accidit. Eiusmodi enim omnia deleteria genere sunt, etiam si propter exiguitatem nõnunquam nihil quod sentiatur efficiant. Ac quæ corporis naturam rodunt putrefaciunt, & liquant, merito potestate calida nominantur. Contra quæ refrigerant, & sensum auferunt, torporemque notabilem afferunt, frigida. Et priora quidem nihil non rationi consonum, nec ipsa pati, nec in corporibus nostris efficere uidentur. Siquidem calido corpori applicita, & mutationis momentũ aliquod hinc adepta, partim eorum ad summam caliditatem, partim proueniunt ad putredinem. Iure igitur pro affectu quæ ipsa consecuta sunt, etiam corpus animalis afficiunt. At quæ corpus tametsi ipsa calida sunt, applicata, tamen refrigerant, non paruam dubitationẽ afferunt, utrius potius naturæ sint. Nam si energia semel calida sunt reddita, cur animal nõ calefaciunt? Sin nondum sunt calefacta, quomodo apparent calida. Soluetur dubitatio si distinguatur, quod per se frigidum est, ab eo quod est ex accidenti. Ita uti

P Aristoteles

Aristoteles docuit. Perit nanque celeriter eorũ, quæ ex accidenti sunt calida, acquisititius affectus. Ita ut in priorem naturæ suæ statũ facile reuertantur. Porro in applicandis ijs nobis, quæ natura quidẽ sunt frigida, sed per accidens calida, duo hæc contingere est necesse, ut & acquisititius eorum calor pereat, & propria eorum temperies, a nostra nihil immutata, frigida perstet. Et quid miri si papaueris succus, mandragora, uel cicuta, uel similiũ aliquid, quãuis exhibeantur calefacta, paulo post euadunt frigida? Cum idem patiantur, ptisana, & lac, & far, & panis. Vbi in imbecillum uentrem demissa, ab eo non superantur. Euomuntur enim nõ raro abũde frigida. Et quod ijs maius est, quodque Hyppocrates notauit, pituita ipsa quamuis iam succus sit, atque ex cibis in uentre iam concoctis nata, nihilominus frigida tangentibus sentitur, neque id modo dũ in uentre consistit, sed postquã a uenis ipsis, purgantis, cuiuspiam medicamenti ui, est detracta. Tametsi enim quã tenacissima est, ac per uim ducitur, attamen ne ipsa quidem tractus uiolentia calefieri potest. Quid igitur miri, si etiã papaueris succus, qđ naturæ nostræ tam contrarium medicamentũ est, quã celerrime refrigeret, etiã si calefactus sit exhibitus? refrigeret autem una secum & corpus? Quippe acquisititiũ calorẽ nõ seruat, propterea quod natura frigidus est. At quia eius substantia a nobis nõ

alterat.

alterat. Immo potius nos alterat, & mutat, idcirco nec a nobis quicq̃ recipit caloris, & pro sua natura nos afficit. Itaq; cum frigidus natura sit, & nos utiq; refrigerat. Nihil igitur in dictione nostra est. dubitatiõis reliquum. Enimuero quod horum omnium, quæ frigida per naturã sunt, quicquid plus iusto calefeceris, ex propria id natura recedat, prætereq; quod nullam dubitationem habet etiam prædictis a nobis, affert testimonium. Sicut enim salamandra ad certum usq; terminum ab igni nihil patitur, uritur autem, si longiore spatio igni sit admota. Sic & mandragora, & cicuta, & psillium, breui spatio igni admota, proprium adhuc temperamentum seruant, largius autem excalefacta, illico corrumpuntur; nec quicq̃ efficere, quæ prius poterant, ualent. Ac talium quidem omnium natura, hominibus maxime est contraria. Sane naturam cu dico, uniuersam substãtiã, ac tẽperiẽ, quæ ex primis elemẽtis cõstat, significo, calido, frigido, hũido, sicco. Eorum uero, quæ celerrime nutriũt cõueniẽtissima. Reliqua oĩa media inter hæc sunt, quorũ alia magis, alia minus agere, ac pati a corpore nostro possunt. Siquidem castoreum, & piper agere magis in corpus nostrũ q̃ patrab eo ualent. Vinũ, & mel, & prisana, pati magis, q̃ agere. Ergo hæc oĩa tum agunt circa corpus aliquid, tum uero patiunt, Omnino enim ubi duo corpora inter se commissa,

aliquam multo tempore pugnant, certant cꝫ de alte
rando, utruncꝫ eorum tum agere, tum pati est ne-
cesse. Fortasse aūt & si nō multo tēpore id fiat, atta
mē agit etiā id qđ uicit, i id qđ uicit: uerū ita exigu
um, ut sensum effugiat. Necꝫ enim si acutissimo fer
ro mollissimam cæram toto die ac nocte incidas, fie
ri potest, ut non fiat, manifeste obtusius. Ita nimirū
illud comode dici uidetur. Assiduo illisu durum ca
uat undula saxum. Quippe ita quocꝫ factum cerni
tur. Cæterum uno, aut altero ictu nihil adhuc eui-
dēs uidere in talibus licet. Ex quo factum arbitror,
ut quædam ab admotis sibi, nihil prorsus pati, opi
nati nonnulli sint. Et cedendum quidem est ita lo-
quentibus. Sæpe uero nobis quocꝫ ipsis ita plerun
cꝫ loquendum est, nisi sicubi ad ultimum examen,
disputationem perducimus, quemadmodū in præ
sentia facimus. Sic igitur ἀεὶ πάθει, id est, nunquam
deficientis affectionis dogma, iis uticꝫ qui solum
id estimant, ualente demonstratione nō caret. Nō
est tamen eius ad priuatas singulatim obeundas a-
ctiōes ullus usus. Si nācꝫ adeo exigui affectus sint,
quibus assidue afficimur, ut nulli actioni sensibile,
& manifestum incommodum afferant, facile pro
fecto contemnendi sunt, atcꝫ ei qui affectus id ge-
nus nullos esse dicit non repugnādum. Perinde igi
tur habet. & in iis, quæ nutriūt, prope dixerim om
nibus. Quippe quæ ipsa quocꝫ in corpore homi-
nis ali-

nis aliquid faciunt. Sed nec ſenſibile aliquid proſ-
ſus, nec euidens, diuturna tamen eorum exhibitio,
magnopere alterat, mutatq; iam corpora. Sũt enim
& quæ primo ſtatim uſu, manifeſtam alteratione͂
ſuam indicent, ueluti lactuca, quæ eos, quibus uen-
ter æſtuat, manifeſte refrigerat. Atq; a ſiti uindicat
quibus refrigeratum eſt, manifeſte ledit. Condu-
cit uero & ad ſomnũ non parũ, neq; id alia ratione
ulla q̃ quod frigido temperamẽto & humido eſt.
Verũ ſic eſt humida, & frigida ad hominem, & alia
quæ nutriri ſunt apta, ſicut uiridia ligna ad ignem.
Quare rationabiliter cibi, id genus utrumq; præ-
ſtant, & quod ueluti medicamenta corpus noſtrũ
afficiunt, & qđ nutriunt. Toto quidẽ concoquen-
di ſui tempore, ut medicamenta. Vbi iam nutriunt
ac prorſus ſunt adſimilata, ut quæ nihil in nos agãt,
ſed naturalem calorẽ augeant, ceu prius eſt dictũ.
Quippe id omnium quæ nutriant commune eſt.
Nec eſt quod miremur, ſi modo exempli uiridium
lignorum non ſumus immemores, eſſe aliqua, quæ
priusq̃ adſimilentur, & nutriant, dum adhuc con-
coquuntur, refrigerent, cum adſimilata ſunt, ac iam
nutriunt, calefaciant. Itaq; uſus quoq; talium omniũ
duplex medicis ſuppetit, tum ut ciborum, tum ut
medicamentorum. Fac nanq; mutata ſit alicui opti
ma uentriculi temperies, ad calidiorem. Is profecto
q̃ diu lactucam concoquit, refrigerabitur, & me-

diocritatem temperamenti assequetur: Vbi uero ex ea iam nutritus est, insiti caloris substantiam augebit. In eo igitur uel maxime sese fallere uidetur. Iuniorum medicorũ uulgus, quod ignorat in nobis aliquando quantitatem caloris intendi, aliquando substantiam eius augeri. Tum quod utroq; genere ueteres calidius factum animal dicant. Quando etiam calidius fit, siue calorem eius intẽdas, siue substantiã, in qua prima consistit, inaugeas, finge nãq; ex ijs, quae in animalis corpore continentur, sanguinem esse per se calidum, aut si magis placet flauam bilem, reliqua omnia ex accidenti esse calida. Vtaq; quod huius aliquam habeant partem, nunquid necesse erit animal bifariã calidius esse, uel quod plus calidorum succorum sit sortitum, uel quod calidiores eos habeat q̃ ante. Mihi plane ita uidetur. Ad eundem modum arbitror, & frigidius erit bifariã, uel quod plures illi succreuerint frigidi succi, ceu pituita, & nigra bilis, uel quod eorum omnium modo non mutato sola qualitas sit intẽta. An igitur miri quicquam est, si corpus quoad concoquit, qui frigidus natura cibus est, sicut portulaca, & lactuca, frigidae qualitatis non parum percipiat, percocto autem, ac iam in bonum sanguinem uerso: calidi succi accessione, calidius q̃ prius euadat. Atqui si nihil horũ, aut eiusmodi est, quod fieri nequeat aut etiam adhuc mirũ, desinant iam obstrepere, qui unum

ſinum eundemq́ꝫ cibum, tum nutrimenti, tum me-
dicamenti uſum corpori præſtare negant. Tanq̃
enim ſi omnino non percoqueretur, perpetuo ma-
neret medicamentũ, ſic cũ iã eſt percoctũ, ambo ef
ficit. Pone enim prorſus nõ concoquatur lactuca,
uel ſi mauis ſuccus ipſius, qñ is ſi liberalius ſumat̃ ſi
milẽ in hoĩe cũ papaueris ſucco effectũ habet. Nũ-
quid hoc caſu medicamentũ tãtũ erit, nec aliud quic
quã? Nemo arbitror de ea re dubitet. Ergo habet
omnĩo lactuca & medicamẽti facultatẽ. At uero ha
bebat et nutrimẽti: quippe que perſepe nutriit. Am
bas igit̃ facultates ſimul in ſe cõtinet, nõ tamẽ ſimili
ter ambas oſtendit. Verum ubi plus egit in homi-
ne, q̃ſ ſit paſſa, medicamenti potius indicat faculta-
tem, ubi paſſa plus eſt q̃ egit, nutrimẽti. Nec mirũ
ullũ eſt, ſi lactucæ tũ agere, tum pati contingit, quã
do enſi quoq́ꝫ, ceu paulo ante diximus, nõ ſolũ in
ceram agere, ſed etiã ab ea pati accidit. Cæterũ eo
quod multo amplius eſt quod agit, q̃ quod patit̃,
alterum latet. At ſi duriſſimum illi ferrũ admoue-
as, cõtra magis pati, q̃ agere tibi uidebitur. Tam-
etſi agit aliquid tum quoq́ꝫ. Sed negligitur præ exi
guitate eius uis. Itaq́ꝫ de omnibus prorſus cibis, il-
lud pronunciare non dubitamũs, qđ non ſolũ a no
ſtris corporibus pati, ſed etiam agere aliquid in ea
poſſunt. Iam uero & de quibuſdam, quæ plane ſci-
licet & luculenter uidemus agere, quod nõ tantũ ci
bi ſint,

bi ſint, ſed etiam medicamenta. Et lactuca quidem tam cibus, quam medicamentum frigidum eſt. Eruca tam cibus, quam medicamentum calidum. Quod ſi castoreum quoque ſpatio concoquitur, erit id quoque ſimul nutrimentum, ſimul medicamentum calidum. Ad eũdem modũ ſinapi & piper. Ex herbis quoque anethum, & ruta, & origanum, & pulegium, & calamynthe, & thymbra, & thymum. Quippe hæc omnia, tum cibi, tum medicamẽta calida ſunt, prius enim quam in ſanguinem ſunt mutata, dum ſcilicet adhuc concoquuntur, medicamẽta. Mutata uero in ſanguinem, non utique iam medicamenta, ſed nutrimenta. Secunda nimirum nutrimẽti ſignificatione, qua id ſignificatur, quod nondum eſt alimẽtum, ſed ueluti alimẽtum. Ergo ſicut de lactuca paulo ſupra fecimus, cum duos uentres, alterum iuſto frigidiorem, alterum iuſto calidiorem finximus. Ita nunc quoque pro contemplandis ijs, quæ poteſtate calida ſunt, proponamus eoſdem uentres. Ergo eũ qui frigidior iuſto eſt, quoad in eo cõtinẽtur, ac cõcoquuntur omnes id genus herbæ calefaciunt, atque ad temperamenti æqualitatem reuocant, proſuntque ut medicamẽta. Alterum uero qui calidus eſt, inflammabunt, ac magnopere lædẽt. Atque has quidem alterationes qualitate ſua inducent. Nam omnino percocta, & mutata, ac in ſanguinem bonum iam uerſa, naturalis in animali caloris ſubſtantiam augebũt,

augebunt,non qualitatem intendent. In totũ enim siue frigidus,siue calidus potestate cibus sit, postea atq; in sanguinem conuersus est, naturalem calorẽ similiter augebit. Quoad autẽ ad sanguinis formã tendit,nec dum plane sanguis est redditus,refrigerat,excalfacit ue animal medicamenti ritu. Sane emnis hæc disceptatio ab uno principio pẽdet. Quo magis seruandum id, memoriaq; tenendum perpetuo est. Cuilibet corpori proprietatem quandam temperamenti esse, quæ huic quidem naturæ sit consentiens, ab hac uero sit dissentiens. Tum si quod conueniens sibi est, in suam naturam transmutet,eo pacto caloris sui substantiam augere. Sin ipsum sit mutatum, duorum alterum illi contingere,uel ut calorem quandam conquirat, utiq; si id a quo mutatur,calefacit,uel proprium calorem amittat,si id non calefacit. Liquet igitur ex ijs,quod eius modi omnia,ex eorum sunt numero, quæ relata ad aliquid dicantur? Cum ad proprietatem mutantis naturæ,quicquid assumitur,uel nutrimenti, uel medicamẽti,uel utriusq; rationem sortiatur, uerbi gratia. Cicuta,sturno nutrimentum est,homini medicamentum. Rursus coturnici,ueratrum nutrimentum est,hominibus medicamen. Si quidem coturnicum temperies assimilare sibi ueratrum potest, quod hominum temperies non potest. Ergo manifestum iam arbitror factum,quod iudicium eius

Q quod

quod respectu nostri calidum, frigidum, humidũ, & siccum dicitur, non ex ijs, quæ extrinsecus sunt posita. Sed ex ijs, quibus ipsi afficimur, certum exa ctumq; fieri possit. Atq; id tanq; primum, ac ma= xime sit spectandũ. Deinde si res exigit, etiam qđ ab externis petitur. Nam si euidens ad sentiendũ, & clarus sit adhibiti medicamenti affectus, huic reli quis notis omnibus posthabitis credendum. Sin confusus, & obscurus, aut etiam mixtus, aut ullam omnino dubitationem sit exhibẽs, tum utiq; ad ex terna omnia cõferentes, de eo iudicandum. Ac ne que horum quidem ad ea, quæ longius absunt, sed quæ ab ipsa quæsitæ rei substantia sunt desumpta. Verbi gratia. Si oleum calidum est, nõ id inde spe= ctabitur, quod glutinosum, aut pallidum, aut leue est: sed quod facile inflammatur. Id nanq; erat illi calidum potestate esse, quod celeriter in energia ca lidum mutatur. Ad eundem modum & in corpo= ribus nostris, non utiq; id expendendum, an cras= sarum partium, aut tenuium, aut humidum, aut le= ue, aut glutinosum, aut pallidum: sed an calefaciat admotum. Eque uero nec an dulce sit, an aluum de ijciat, an sanguinem, si instilletur, faciat in missione fluxilem. Quippe hæc quoq; superuacua sunt, cũ estimare liceat, an calefaciat cum admouetur, Ergo si notabiliter id, ualenterq; faceret, quemadmodum piper, utique clarũ id proculque dubio esset. Nunc

cum

cum minime ualenter, id præstet, merito in quæstionē uenit. Multo uero magis de rosaceo, & aceto dubitatur a medicis, atque ambigitur calida ne hæc, an frigida potestate sint. Agendum igitur id est, ut in omnibus, quæ potestate calida, frigida, humida, sicca ue dicuntur, exactas aliquas, clarasq; discretiones inueniamus. Sicut ante de energia sic dictis fecimus. Porro incipiendum arbitror ab ijs, quæ euidentissima sunt. Quando in ijs exercitatus, facile consequetur ea, quæ minus sunt euidentia. Ergo statim ut corpori hoc, uel illud medicamentum, cibus ue admouetur, expers esto omnis acquisititij caloris, & frigoris. Quam enim in superioribus determinationem iniuimus, cum sicca & humida corpora dignoscenda proposuimus, eadem nobis nunc quoq; in ijs, quæ potestate calida frigidaq; sunt, non minus erit utilis. Nam siue potestate frigidum, cum id applicas, calefacias, siue calidum refrigeres, corpus primo occursu, qualitatis acquisitæ, non eius, quæ propria est rei admotæ, sensu afficietur. Vt ergo admotæ rei uera, syncera q; natura exploretur, tepidum quoad fieri maxime potest, esto, nec ullā extrinsecus notabilē alterationē ualentis caloris, frigoris ue ceperit. Ac pria quidē admoti medicamēti præparatio talis esto. Applicet̃ aũt cũ eius ui exploras, nõ cuilibet corporis affectui, sed sīplicissimo, et quoad fieri maxīe po

 test,

test, summo. At si summi quidem caloris affectioni admotum frigoris sensum excitet, erit profecto sic frigidũ. Pari modo si frigido affectui applicatum, calidum statim appareat, id quoq; erit calidum. Sin uel calide affectioni calidum, uel frigide frigidum sentiatur, non est quod hoc calidum, illud frigidũ omnino pronuncies. Est enim aliquando summi caloris affectus, quem mediocriter frigidum medicamen adeo non alterat, ut refrigerando, densandoq; summum extrinsecus corpus, calorem intro concludat, ac difflari uetet. Indeq; affectum magis accendat. Ita uero etsi quod frigido affectui admouetur, nullum afferat calorem, uidendum est. Num id cũ sit aliquid mediocriter calidum, nihil egit in affectũ qui summi ĩdiguit caloris. Ergo nec sic, admoti medicaminis explorãda uis est, nec si ex accidenti aliquid efficiat, non per se. Iudicabis autem quod ex accidenti aliquid facit, tum ex affectu ipso, tum tempore. Ex affectu, si is simplex est, & unus. At a tẽpore determinabitur iudicium ad hunc modum. Quod protinus ut admotum est, calefacere, uel refrigerare manifeste cernitur, id utiq; & ex se, & per se tale fuerit. Quod tempore id facit, fortasse ex aliquo accidenti huc est actum, ueluti iuueni quadrati corporis. Tetano æstate media laboranti, frigida liberaliter affusa caloris repercussum facit. Caeterũ quod aqua frigida per se non calefaciat, ex primo

eius oc

eius occursu patet. Sensum nanque inuehit frigoris. Præterea cutim quoad ei affunditur, frigefacit. Tum calorem nec in omni corpore, nec dum affunditur inuehit. Immo in iuuene, quadrati corporis, & æstate media, & postque a profundendo est cessatum. Sicut igitur frigida quibus incidit, hæc illico perfrigerat, siue animata corpora sunt, siue non animata, siue calida, siue frigida, ita si quod esset tempus, uel corporis natura, uel affectus ullus, in quo frigida, primo statim occursu caloris sensum inueheret, iure queri posset, calefacere ne, an frigefacere per se nata esset. Nunc cum omnia tum animata, tum inanimata protinus, & perpetuo frigefieri ab ea cernamus. Quibus autem insitus calor, ueluti fons quidam ignis in uisceribus est, his occurrens repercussum aliquando caloris facit, rationabile arbitror ex accidenti, non per se talia calefacere. Sed nec latet qua ratione illud accidat. Siquidem stipata, clusaque corporis summa facie, repercussus, refractusque fit caloris eius, qui a profundo ascendit, quique simul propter difflatus inopiã est aceruatus. Simul propter frigidi circumstantis uiolentiam in altum recedit. Simul ex succis isthic habitis nutritur. Quippe ubi collectus, nutritusque calor ad summã corporis uiolentius ruit, fit quidem caloris repercussus, iudicium uero, ac documentum, quod frigidum haud quaque per se calorem auxit. Nã per se quidẽ

cutim perfrigerauit frigus uero eius, dēsitas, & re=
ditus caloris ad profundum sunt cōsecuti. Rursus
horum, densitatem quidem difflatus prohibitio.
Reditum uero ad interiora, concoctio, consumma
tioq́, qui isthic sunt succorum, est adsecuta. Harū
uero difflatus prohibitio, caloris colligendi, succo
rum concoctio, eiusdem generādi fuit occasio. Por
ro horum utrunq́ natiui, caloris sequitur auctio.
Ergo intercedentibus, & medijs utrisq́, frigida in
animalis corpore, caloris aliquādo excitat incremē
tū, per se nunq́. Sed nō minus calor, est quādo ex
accidenti perfrigerat. Vtiq́ intercedente uacuatio=
ne. Sicut perfusio phlegmonen. Cum enim ex cali=
da fluxione phlegmone consistat, propria quidem
eius curatio, uacuatio superuacui est. Vacuatiōi au
tē particulae, quae per phlegmonen excalfacta est,
oīo succedit refrigeratio. Ergo cū duplex ī ijs, quae
phleumone laborāt particulis, affectus sit, unus qui
dē in quātitate, ex superuacui naturae modum exe
untis abundātia, alter in qualitate, qui ex caloris spe
ctatur ratione, sequitur prioris eorū curationē, etiā
posterioris curatio: fiuntq́ ex occidenti, quae uacu
ant, calentis materiae remedia, & inflammatiōis par
ticularū refrigeratoria, ergo tū haec discernere opor
tet, tū id agere, ut pro modo simplicis affectus, etiā
uiriū medicamēti inueniat̄ modus, uerbi gratia si ca
liqus ī summo affectus sit, frigidū quoq́ ī summo
medi=

medicamẽtũ paret. Sin affectus a sũmo paulũ recedat, medicamentũ quoq; a sũmo paulũ declinet. Si plus a sũmo calore absit affectus, ad portionẽ absit a sũmo frigore medicamẽ. Quippe si auspicatus a tali cõiectura examẽ eorũ sis, facilius ꝓpriã, cuiusq; iuenias uim. Ad sũmã eni in oĩ simplici affectu calido, quodcũq; adhibitũ medicamẽ, prĩo statĩ occursu frigoris sensũ ĩtulit, id frigidũ potestate ẽ. Ac multo ꝑfecto magis, si post primã exhibitionẽ tale perpetuo manet. Quod si calidũ affectũ ꝓrsus sanet, frigidũ id ex necessitate fuerit. Adhibẽdũ uero est cũ explorat̃ oĩo tepidũ, ut prius testati sumus. Vbi iã cognitũ ẽ tale esse, deinde curatiõis cã petit̃, rectius frigidũ sumit̃. Nisi si medicamẽ sũmi sit frigoris, morbus in summo caloris non sit. Atq; hæc quidẽ diffusius, tũ in opere de medicamentis, tũ curandi methodo tradent̃. Ad præsens illud saltẽ nouisse oportet. Si quod calido, & simplici affectui adhibitum medicamentum, tũ protinus, tũ toto deinceps tẽpore frigoris, sensum, ac facilioris tolerantiæ, iuuamẽtiq; laboranti affert, id frigidum necessario est. Tametsi in aliјs nõnũq; uideat̃ calidũ. Deprehendetur enim in illis si diligenter exploret̃, nõ utiq; per se, sed ex accidenti excalfacere. Cum per se dicimus, uel primum, uel nullo intercedente medio, omnibus eiusmodi uerbis, idem potestate significamus. In quibus omnibus lectorem, in opere

de medicamẽtis proprijs exemplis exercitabimus. Nunc recensitis ijs, quæ ante iam dixi, proposito libro comodum imponere finem tentabo. Cũ nanque calidum corpus multifariam dicatur, nam & quod summam eiusmodi habet in se qualitatem, ipsum scilicet elementum. Et quod propter eiusmodi qualitatem pollentem, nomen est sortitum. Ad hæc quod collatum ad aliud dicitur, uel ad id quod mediocre eiusdem sit generis, uel quicquid fors tulerit, sic & quod potestate calidum est, energia uero nondum dici potest, intelligi, probariq; multis modis oportet. Quo utiq; minus recte siquid nõ statim inflammatur, id aliqui ne ut ad nos quidem esse calidum potestate putant. Nam siue facile concoquitur, & cito nutrit, erit ut ad nos calidum. Siue admodum ueluti medicamentum, calefacit, erit id quoque, ut ad hominem calidum. Sic nimirum & per singulas animalis species, ipsum potestate calidum, siue est, ut medicamentum, siue ut nutrimentum, ad illud tantum animal collatum dicitur. Est enim ex ijs, quæ ad aliquid referuntur, quicquid potestate aliquid dicitur. Quare & probatio, quæ propria est, melior utique est, q̃ quæ ab externo petitur. Propria uero est una in singulis, utiq; si celeriter tale fieri appareat, quale id esse potestate diximus. Est enim potestate ignis, quicquid celeriter in ignem uertitur: potestate

uero cali-

uero calidum, ut ad hominẽ eſt, ex ſpeciebus eorum, quæ ex eo quod in ipſis præpollet, dicuntur, quidquid homini applicatũ, naturalis eius caloris uel qualitatem auget, uel ſubſtãtiã. Eadem mihi & de alijs cenſeri dicta uelĩ, quæcũq; ſcilicet poteſtate frigida, uel ſicca, uel humida dicũtur. Quũ hæc quoq; partĩ ueluti ad ipſa elemẽta, partĩ ueluti ad ea, quæ ex præpollente ſunt nominata. tũ intelligi, tũ explorari, tũ doceri cõueniat. Patet uero eũ quoq; qui iudicat, tactũ, omnis acquiſititij caloris & frigoris expertem eſſe debere, ſicuti de medacamẽtis ipſis prius eſt dictum.

Tactũ eũ qui iudicaturꝰ ſit, oĩs acquiſititij caloris uel frigoris expertẽ debere eſſe.

De temperamentis finis Thoma Linacro Anglo interprete

GALENI PERGAMENSIS De inæquali intemperie, Thoma Linacro Anglo interprete

INæqualis intemperies alias in toto animalis corpore fit. ueluti in ea hydropis ſpecie, quã græci ἀνασάρκα uocant. & febribꝰ ijs, quas ijdem hepialas appellant. fere q; reliquis omnibus

nibus, exceptis, quas Hecticas nominãt. Incidit autem & in unaqualibet parte, quum ea uel intumuit, uel Phlegmone, Gangrena, Erisipilate, Cancro ue, est affecta. Huc pertinet & qui Elephas dicitur, & Phagedena, & Herpes. Verũ hæc oĩa cũ fluxione consistunt. Absq; autẽ materiæ affluxu, solis partium qualitatibus aliquatenus alterãdis, inæquales intemperies fiunt, vtiq; refrigeratis ĳs, aut deustis, aut immodice exercitatis, aut feriatis, aut aliquid id gen⁹ passis. Iam ex medicamẽtis ĳs, quæ foris corpori occurrunt, inæqualis intemperies gignitur, dum id uel frigefit, uel calefit, vel siccatur, uel humectum redditur. Quippe hæ simplices intẽperies sunt, veluti in ĳs, quæ de temperamẽtis scripsimus, est mõstratum. Compositæ ex ĳs aliæ quatuor sunt, quũ corpus uel calefit simul & siccatur, uel calefit simul & humectatᷓ, uel refrigeratᷓ simul & siccescit, uel refrigeratᷓ pariter & madescit. Quod autẽ eiusmodi intemperies ab æqualibus eo distẽt, quod in omnibus intemperanter affecti corporis partibus æqualiter nõ insint: id clare liquet. Ergo quis sit omnis inæqualis intemperaturæ generandæ modus, in proposito libello statutum est exequi. Admonẽdi autẽ sumus, quo clarior nobis omnis disputatio sit, de omnibus corporis particulis, principio a maximis sumpto, quæ scilicet ne vulgo quidẽ sunt ignotæ

notæ. Si quidem manus, & pedes, & uẽtrem, & thoracẽ, & caput nemo est qui ignorat. Diuidamus autẽ earũ rursus unamquãq; in proximas sui, quæ προσεχῆ græce dicũtur, particulas. Verbi gratia, crus in fœmur, tibiã, & pedem, Item totum brachium, in brachium, cubitum, & summã manũ. Iam manus ipsius particulæ sunt, uola, & eius pars auersa, μετακάρπιον græci uocant, & digiti. Digitorũ uero particulæ sunt, ossa, cartilago, ligamentũ, arteria, uena, mẽbrana, caro, tendo, unguis, cutis, adeps. Has autẽ diuisisse in aliã spẽm nõ est. Sed sũt similares, ac primæ. exceptis tamẽ arterijs et uenis. Hæ nãq; ex fibris & mẽbranis sũt conditæ, ueluti in tractãdæ dissectionis ratiõe est traditũ. Quĩetiã cõplura esse spatia ĩter ipsas primas, & similares particulas, atq; ijs etiã plura maioraq; inter ipsas instrumẽtales, & cõpositas, aliqua uero et in unaqualibet similari particula, uelu ti osse cuteq;, hæc quoq; oĩa in ijs, quæ de admi nistrãdis dissectionib⁹ scripsimus, sunt ꝓdita. Ac quæ mollia quidẽ sunt corpora, ea quoniã sibi in uicẽ incũbũt, ĩterposita spatia latere cõspectũ faciũt. Quæ dura siccaq; sũt, in ijs cernere spatia licet, sicuti ossiũ cauernulas. Cõtinẽt hæ naturaliter multũ ĩ sese humoris, hui⁹q; albi, in id cõparati ut ossa nutriat. Quæ ĩ cute foramĩa sũt, ea, q̃ ratiõe fiãt: ĩ ijs quæ de tẽperamẽtis precepim⁹, est dictũ. Atq;

Diuisio partiũ maiorũ in sibi proxĩas.

Arterias, & uenas partes eẽ cõpositas

Vacua spatia inter singulas corporis partes ĩtercedere

Quorũ interposita spatia nõ cernãtur.

hæc monuiſſe neceſſariū erat claritatis cauſa eorū quæ a nobis deinceps ſunt dicenda. De inæquali uero intemperie nunc agēdum, tū quænā eius natura ſit, tū quot eiꝰ generādæ modi. Ergo qđ in omnibus particulis, corporis quod fluxione eſt affectū, unica temperies non ſit, prius eſt dictum. Verum id cōmune omnis intēperamenti inæqualis eſt. Differētiæ eius, ipſam corporum affectorum ſequuntur naturā. quum aliter ſimplex caro aliter uniuerſus muſculus impari temperamento ſit affectus.

Aliter ſimplicē carnē, Aliter uniuerſū muſculū inæquali intēperie affectū eſſe.

Quippe calida fluxio, ubi in muſculū procubuit, primum maiores arteriæ, uenæq; opplentur, ac diſtendūtur. Ab ijs minores. Atq; ita res procedit, donec ad minimas ſit peruentum. In ijs, ubi ualenter impacta fluxio eſt, nec adhuc ſiſtitur: partim eius per ipſarum ora, partim per tunicas, ueluti colatum foras tranſmittitur. Tū uero ſpatia ipſa uacua, quæ inter prima ſunt corpora, fluxione implētur. Sic omnia ab humore, omniq; ex parte incaleſcunt, ac perfunduntur. Ea ſunt, nerui, ligamēta, membranæ, caro ipſa, ante q; hæc arteriæ, & uenæ.

Calidum reuma quēadmodum muſculi partes īuadat

Quæ ſcilicet & primæ, & præter cætera uario dolore afficiūt. Quippe interiꝰ a fluxione tum excalfiunt, tum diſtenduntur, ac diuelluntur. exterius non modo excalfiunt: ſed etiam premuntur, ac degrauantur. Reliquæ particulæ aliæ comprimēdo ſolū, uel incaleſcendo,

Venas & arterias in phlegmone uarie dolere.

aliæ

allæ utroq; genere laborãt. Appellaturq; morb9 ipse Phlegmonæ. Est autẽ inæqualis intẽperies musculi. feruet enim iam qui in eo est sanguis. Is secum excalfacit primum quidem ac maxime arteriarum, & uenarum tunicas. Mox uero omnia quæ extra has sunt, quibus scilicet circũfunditur. Ita duorũ alterum necesse est sequi, ut si fluxio uicerit, corruptio sequatur uictorũ corporum. sin fluxio sit uicta: ut musculi ad naturalem statum redeant. Esto igitur prius uicta fluxio (rectius enĩ a melioribus incipitur) Duplex hic incidit curationis genus, quod uel digeretur quidquid humoris in particulam procubuit, uel concoquet. Verum digestio optanda maxime curatio est. Concoctionem hæc duo necessario sequũtur. puris generatio, & eius in aliquod spatium abscessio. Abscedit aliquãdo in capacitatũ quæ propĩquæ sunt, tum maximã, tum minime momẽtaneam. Quod sane abscessionis gen9 optimũ est. Alias in nõ momentaneam quidem, non tamẽ maximã. Interim in maximã, non tamẽ non momentaneã. Ac quæ in uentriculum incidunt abscessionũ, optima est quæ in sinũ eius internum abit. In quem etiam plerũq; se aperiunt. Mala uero quæ sub peritoneum. Pari modo in ijs quæ circa cerebrũ existũt, bona est quæ in priores eius uẽtriculos abscedit. Mala quæ sub inuolucra eius. Item quæ in postieũ eius

Victa fluxione, quæ deinde curatio.

Digestionẽ ĩ phlegmone maxĩe optãdã esse curationẽ

Cõcoctionẽ phlegmonis duo sequi.

Spatiorũ in quæ abscedũt uaria genera.

Abscessionũ quæ melior sit quæ deterior.

uêtrem se recipit. Qui uero circa costas abscess⁹ colliguntur: hi in capacitates erumpunt pectoris. Ac musculorum quidem abscessus sub cutem, uisceru͂ uero in arterias & uenas, quas in se continent, uel in membranam qua operiuntur, quæ ipsis pro cute est. At si uictæ a fluxione particulæ fuerint, in tantam deuenient intẽperiem, unde tum earum pereat actio, tum ipsæ spatio corrumpantur. Porro desinent tum primum dolere, quum mutatrici qualitati fuerint adsimilatæ. Non enim quum mutata particularu͂ temperies iam est, siue (ut sic loquar) in ipso mutatum esse, dolent, sed dum mutantur, siue in ipsa mutatione. Quemadmodum mirus dixit Hippocrates.

Si uicta pars a fluxione sit.

Dolor quando desinat.

Quãdo dolere corpora.

Hippocrates

„ Du͂ alterascit ac corru͂pitur natura: dolores fiu͂t.

Alteratur autem, ac corrumpitur cuiusq; natura, quu͂ uel calefit, uel frigesit, uel siccatur, uel humesit, uel eius unitas dissoluitur. In ijs quidẽ intemperamentis quæ inæqualia sunt, ex calefaciendo, uel ex frigefaciendo. Quippe quum efficacissimæ qualitates hæ sint. Secundo loco e siccando, uel humectando. Ex esuriendo uero uel sitiendo, deficiente hic humida, illic sicca substãtia. Ex uulnerando, & erodendo, & tendẽdo, & premendo, & conuellendo: unitate ipsa soluẽda. Ergo si calor sanguinis in particula, quæ phlegmone

laborat,

laborat,mitis eſt: tū qui in toto animalis eſt cor pore mediocriter attēperatus: nō facile una cū af flicta particula calefit. ſin uel ille feruet uehemē-tius, uel qui per totum ſpargitur animal,bilioſus eſt:illico totus ad calorem uertitur.Multo uero magis ſicubi ambo concurrunt,ut & qui in phle gmone habetur admodū calidus ſit,& qui in to-to eſt animante bilioſus. Porro calefit primū qui in arterijs eſt ſanguis,quod ſcilicet is tum natura calidior,tum uero magis ſpirituoſus ſit.poſt hūc uero etiam qui in uenis eſt. Quod ſi in propīqua uiſceri, cui plurim⁹ ſit ſanguis, obſeſſa phlegmōe particula fuerit: iam celerius cum hoc uniuerſus qui in animali eſt ſanguis calore afficitur. Vnoq; uerbo, quidquid ex facili alterabile eſt,aut cali-dum natura:id a quouis calefaciente primum ex calfit.Non ſecus & ab eo quod frigefacit, quid-quid facile alteratu eſt, uel natura frigidum: id primum refrigeratur. Ac promptus quidem ad alterandū ſpiritus eſt. Vtpote ex tenuiſſimis cō ſtans partibus.Calidiſſima naturæ merito eſt fla ua bilis.At frigdiſſima pituita eſt. Reliquorum humorum, ſanguis poſt flauam bilem maxime eſt calidus,ſicut nigra bilis poſt pituitam eſt fri gida. Quinetiam alteratur flaua bilis leui mo-mento, ex quouis in eam agente. Nigra ægre

In phlegmo-ne quis ſan-guis primum caleſiat,quis deinceps.

Quid citius, & quid tardi us alteret' tū generatim tū membratim.

alterascit. In summa quidquid tenuiū est partiū, id prōpte alteratur: cōtra cui crassæ sunt partes, ægre. Ita necesse est multifariæ phlegmōis alterationes incidant, propterea quod multifariam affecta sunt corpora. Principio nāqꝫ succus qui phlegmonē excitat, magis minusue calidus est. deīde succi putrefactio, pro ipsius natura respondet. non minimum certe prout is magis minusue est impactus. Quippe quæ perspiratu carent, celeriꝰ putrescūt, ueluti & in externis accidit ōnibus. Cæterū quū calida temperie sunt & humida, tum utiqꝫ potissimū. Iam ipsa phlegmone laborans particula, uel prope uel longe sita est, a multi sanguinis uisceribus. totus qꝫ sanguis uel biliosus est, uel melācholicus, uel pituitosus, uel spirituosus. Atqꝫ hæc ōnia magis minus qꝫ. Quare necesse est multiformes fieri alterationes, siue alterum alteri sit collatū, siue idem sibi. Fiunt hæ omnes inæquales corporis intemperies, maxime quidem inflammato eo qui in phlegmone est sanguine. deinde eo qui in uisceribus habetꝰ & corde. Atqꝫ huius maxime eo qui ī sinistro eius sinu est. In quē (sicut in opere de usur pandis manu dissectionibus est dictū) si uiuo etiā animante, nec adhuc febre tentato, dimittere digitum uelis: uehementissimū deprehendes calorem. Quo magis uerisimile est, ubi totum corpus præter naturā īcalescit: hūc maxime sinū ad summū peruenire

Alterationis uarietates in phlegmonis, ex quinqꝫ generibus accidere.

In corpore quod phlegmōe laboret, quid maxime inflammetur, quid deinde.

peruenire caloris. Quippe quũ tenuissimũ max
ime q; spirituosum sanguinẽ habeat, ac moueat̃
perpetuo. Cæterũ in febribus id genus õnibus,
calesit quidẽ sanguis aliquãdo uniuersus, quicũq;
nõ naturalem illũ calorẽ, qui ex humoris putres
centia est obortus, cõcœpit. Non tamẽ aut arte
riarum, uenarũ ue tunicæ, aut aliud ullum circũ
iacentium corporum, prorsus iam temperamen
tum suũ mutauit, sed adhuc mutatur atq; altera
t̃ incalescẽs, siue (ut sic loquar) calefiẽs. Quod lõ
giore tẽpore hoc patit̃, etiam uincetur aliquãdo,
prorsus q; mutabitur. ita ut nõ amplius calefiat,
sed iam sit præter naturã calefactum. Porro ter-
min⁹ mutationis est, cuiusq; particulæ functi-
onis lesio. Ad quem usq; terminũ omnis altera-
tionis latitudo: via est in id quod præter natu-
ram est. ueluti mixtum cõmune q; ac medium
quiddam ex cõtrariis vtriſq; cõpositũ, ipso na-
turali prorsus affectu, & eo qui iam plane est
præter naturã. Ergo toto hoc tẽpore corpus in
calescens: pro modo alterationis etiam ad porti-
onem sentit dolorem. Quum vero omnes cor-
poris solidæ particulæ excalfactæ ad absolutio-
nem iam sũt, eiusmodi febrem Hecticam græci
vocant. ceu non amplius iam in humoribus &
spiritu: sed in corporibus iis quæ habitus ratio
nem habẽt, comprehensam. Hæc doloris est ex

Termin⁹ alte rationis quis statuendus.

Doloris in febri spatium, & ei⁹ termin⁹

Indolescētiæ i pers. putant q̄ qui ea febricitant, omnino se se hecticis causa bre carere. neq; enim sentiunt eius calorem. omnibus scilicet eorum partibus æque percalfactis.

Sed & cōuenit de ijs, inter naturalis scientiæ professores in ijs quæ de sensibus produnt. Neq; enim citra alteratione ē est sensus, neq; in ijs quæ iam ad perfectionē sunt alterata, dolor. Itaq; etiā hecticæ febres omnes, tum sine dolore sunt: tū nec sensu ab his qui ipsis laborāt, perceptæ. Nō enim ex eorum particulis, hæc agit hæc patitur. quum omnes inter se iam similes sint redditæ, ac vnicam habeant cōsentientē tēperiem. Quod si alia earū calidior est, alia frigidior: at certe eatenus est frigidior, ut uicinā nihil offendat. Alioqui sic scilicet partes quæ pro naturæ modo se habent: mutuo se offenderēt. vtpote qui sic saltē temperamentis dissideant. Caro nāq; calida particula est, os frigidū. Cæterum tam harū partiū, q̄ reliquarū omniū indolens inæqualitas est, modi excessus merito. Sic nanque nec aer qui nos ambit, prius offendit: quam ad immodicū calorem frigusue est immutatus. Cuius alioqui quæ in medio sunt differentias, tametsi numerosas, ac manifestū excessum inter se habentes, citra noxam sentimus. Ex ijs ergo fortasse nec illud durius videatur, quod Hippocrates alicubi ait: Omnē morbū vlcus esse. Quippe vlcus vnitatis est diuisio.

Doloris in febribus causa.

Hypophora & solutio.

Inæqualitas tēperamēti in sanis indolēs est.

Hippo. dictū et eiusdē non nulla probabilitas.

diuisio. Immodicus vero calor ac frig⁹ proxime accedunt, vt vnitatē soluant. plurimus quidē calor, dū segregat ac diuidit substātiæ cōtinuitatē. summū vero frigus, tū stipando tū introrsus pariter trudēdo, quædam exprimit, quædā quassat. Atq; hūc quispiam immodici caloris ac frigoris terminū statuens, fortasse nō incōmode sentiat. Seu vero is siue alius immodici excessus terminus est, certe cōsistere omnē immoderatū excessum in habitudine ad aliquid, iā liquet. Non enī pari ratione a calidis frigidis q; afficit omne corpus. Inde q; fit ut aliqua animaliū cōueniētes inter se succos habeant. aliqua nō solū non cōuenientes, sed etiā qui se mutuo corrūpāt, veluti homo atq; vipera, quorum utriusq; saliua alteri est pernities. Ita vtiq; & scorpiū necaueris, si ieiunus illi inspueris. At non homo hominē morsu interemit, nec uipera uiperam, nec aspis aspidē. Siquidem quod simile est: id congruū amicūq; est. quod cōtrariū est, inimicū ac noxiū. Augetur enī quidque ac nutrit a similib⁹, perimit ac corrūpit a dissimilib⁹. Itaq; etiā sanitatis tutela per similia perficitur, morborū sublatio per cōtaria. Verū de ijs ali⁹ est sermo. Hecticā uero febrē quæ iā habitū corporis occupauit, minime sētit qui ea laborat. Reliquarū febriū nulla ē quæ nō a laborāte sētiat. sed aliæ magis aliæ min⁹ ægrotāti sūt graues.

Omnē immedicū excessū ad aliquid eē.

Animalium quædā cōuenientes, quædam contrarios inter se succos habere.

Omnē febrē præter hecticē a laborāte sentiri.

Sunt ex ijs & qaæ rigorẽ ingerant. ſit enim id quoq; ſypmtoma, veluti alia multa, ab inæquali intemperie. Rationem tamẽ generandi eius in ꝓ poſito libro tradere non eſt, priuſq; de natura libus facultatibus demõſtratum fuerit, quot hæ qualeſq; ſint, tum quid agere quæq; ſit nata. Ve rũ in libris de ſymptomatũ cauſis, de õnibus a- getur. Sed reuertor ad inæqualis intemperamẽti differẽtias. Nam quemadmodũ ex phlegmone febris naſcatur, tum quod febris omnis ac phle gmone omnis, præter hecticas, ex morbis ſint, quibus inæqualis ſit intemperies: dictũ iam eſt.

Inæqualis intẽperamenti generandi uariæ rationes.

Porro accendi febrẽ & citra phlegmonẽ ex ſolis humoribus putreſcentibus licet. Neq; enim ea ſolum que inculcata ſunt, & perſpiratu prohibi- ta, putreſcunt. verũ celeriter ea, maxime q;. Cæte rũ putreſcunt & alia multa, quæ putredini ſunt opportuna. Dicetur vero de horũ opportunita te alio loco. Iam alio quoq; genere inæqualis ori ri intemperies in toto corpore poteſt. modo fu- liginoſo vapore detento. modo exercitationibus & pluſculis laboribus calore adaucto. modo ab ira, quũ ſanguis immoderati⁹ ſeruet. modo ex de uſtione quauis externa, incaleſcit. Porro qđ etiã in his oĩb⁹ febrib⁹, nõ ſecus q̃ in phlegmonis ſu- pra eſt dictũ, tum pro uiribus effectricis cauſæ, tũ ꝓ corporis ipſius affectu, alij magis febricitẽt,

alij minus,

alij minus, alij haud quaq̃, apertum esse arbitror. Aeque vero et quod intẽperies ipsa nõnũq̃ spiritosã tantũ inuadit substantiã, nonnũq̃ ipsos etiã succos, clarũ id quoq̃ reor. Sed nec minus illud, quod omnibus huiusmodi febribus si traxerint, hectica superueniet. Iam q̃ sermo noster ꝑpemodum ostẽdit, inæqualẽ hanc intẽperiẽ aliquãdo ex calida, frigida ve substãtia, quæ in particulã aliquã influat, accidere, veluti in his fiebat, quos phlegmonæ infestat. Sepe nõ sta: sed ipsa corporis temperie in qualitate mutata. tum quod alterantiũ eã, quædam ortũ habeant ab ipso corpore, quædam extrinsec⁹. vtiq̃ quũ ex putredine tantũ aliqua, vel phlegmone excitatur febris, ab ipso corpore. quũ ab vstiõe vel exercitatiõe, extrinsec⁹. Dicetur autẽ et de his fusius in morborũ causis. Tanq̃ autẽ ex deustiõe accediť febris, alterato videlicet corporis tẽperamento: itidẽ nõnulli sepe ex frigore refrigerati toto corpore vehemẽter sũt. aliqui vero etiam perierunt. Iam quod hi oẽs etiã doleãt, ne id quidẽ latet. Porro dolent et qui ex rigore ingẽti vehementer perfrigerati, celeriter sese excalfacere properarunt. multi q̃ eorũ quũ subito ac simul manus igni admouerũt, ingentẽ circa vnguium radicẽ sentiunt dolorẽ. Et quisq̃ quũ tã luculẽter videat intẽperiẽ inæqualẽ doloris esse causam: etiã de internis doloribus dubitet, aut miretur, quo pacto citra phlegmonẽ

Corporis tẽperies quãdo extrinsecus, et quando inter ne alteretur.

gmonē, subinde uel laxiore intestino, quod colon graeci uocāt, uel dentibus, uel alia quauis particula homines doleāt? Nam neq; taliū ullū mirabile est, nec quēadmodū simul rigeant et febricitent aegrotantiū aliqui. Quippe si pituitosus succus qui frigidus est, quē q; Praxagoras uitreum appellat, et amara bilis quae calida est, simul abundent, ac per sensibilia mēbra moueantur: nihil miri est utrūq; a cubāte pari modo sentiri. Neq; enim si hoīem sub sole feruido statuas, et aquā illi frgidā infūdas, fieri potest, ut nō simul et a sole calorem, et ab aqua frigus sentiat. Verū hoc casu ābo extrinsecus sūt, nec paruis portionibus incidūt. In febribus quas hepialos uocāt, tū ab interno, tum exiguis portiōibus. eo q; uniuersū corpus ambo sentire uidetur. Quū eni tenuissimis portiūculis aspersū per corpus tum calidū sit tū frigidū: nullā sensilē alterius portiūculam ita paruā desumas, ī q̄ nō alterū sit cōpraehēsū. In ipsa tamē accessionis inuasione, aliqui febricitātiū tum rigent, tū uero febricitāt, tū ambo sentiūt, frigus īmodicū, et calorē una. Verū nō eodē loco. Quippe quū possint quae excalfactae sunt partes, manifeste a refrigeratis discernere. Nam ītus et in ipsis uisceribus calorē sentiūt. In externis partibus uniuersis frigus. Tales perpetuo febres sūt et quae graece Lipyriae uocātur. Praeterea quoddā ardētiū febriū perniciosū gen⁹. Quod igit̄ in his maiorib⁹ portionibus

Cur aliqui simul rigeant, et febricitent.

In hepialis cur frig⁹ et calor simul sētiant.

In accessionū inuasiōe febricitātes aliquos frig⁹ et calorē simul sētire.

In Lipyrijs utrūq; perpetuo ita ut ī accessiōibus sētiri

portiõib⁹ accidit, hoc in hepialis cõtingit minutis. Inæqualis nãq; est et harũ febriũ itẽperies, sed nec min⁹ reliquarũ oĩm. exceptis tñ hecticis. Quĩetiã ijs qui rigent, nec tamẽ febricitãt, inæquale tẽperamentũ est. Rarũ tamẽ est id symptoma. Cæterũ incidit tum mulieribus, tum quibusdã aliquãdo uiris. Dabet autõoĩno deses præcessisse uita. aut certe ciborũ copiã longiore spatio hõ sũpsisse. ex quibus tard is, frigidus, crudus, & pituitosus nascat̃ succus. qualẽ scilicet Praxagoras uitreũ existimat. Porro antiquitus nemo (ut uidet̃) ita est affectus, ut qui nec adeo ociosi, nec in uictus saturitate uiuerent. Inde q̃ factũ est, ut scripserint ãtiqui medici, rigori febrem necessario superuenire. Verũtamẽ tum nos ipsi, tum alij iuniorũ medicorũ nõ pauci, sepenumero uidimus rigorẽ, quẽ nulla secuta sit febris. Porro cõpõit̃ ex hac intẽperie, et ea quæ febricitãtiũ est, Hepialus. appello ita febrẽ illam, cui ambo semper accidunt. At in qua rigor quidẽ præcedit, febris sequit̃. ueluti in tertianis & quartanis hanc hepialũ nõ voco. Ita ex duplici inæquali intẽperie hepialus cõponit̃ Etiã aliæ febres præter hecticas fere oẽs. Simili genere qui particulæ alicuius cũ tumore morbi sunt, hi quoq; oẽs perĩde ac phlegmonæ, cum intẽperamẽto inæquali consistũt. Cãcer, Erisipelas, Carbũcul⁹, Herpes Tumor, Phagedena, Gãgrena. Quippe cõmune

ijs omnibus

Aliquos rigere nec tamen febricitare Rarumq; id.

Symptõa priscis (vt videt̃) ignotũ. et cur

Hepialos quæ vocet̃

ijs oíb⁹ est, vt ex fluxiõe hũorũ sint orta. Dissidẽt in eo quod alij ex pituitoso, alij ex bilioso, vel melã cholico succo, alij ex sãguine vel calido, vel tenui, vel bulliente, vel frigido, vel crasso, vel alio quopiã genere affecto fiant. Declarabitur enĩ alio loco de horũ mẽbratim differentia diligẽter. Quod ad pro positam disceptationẽ pertinet, hoc tantũ dixisse abunde est, quod qualiscũq; est fluxio, eadem ratione, quẽq; prædictorũ affectuũ creat, qua prius ex calida et sanguinea phlegmonen gigni mõstrauimus. Sed non minus etiã similariũ, ac simpliciũ, primorũ q; in ijs corporũ singula, sic a fluxiõe affecta, ad inæqualem intẽperiẽ deueniẽt. Cæterũ extrinsecus pro reumatis ratione calefacta, refrigerata, siccata, vel humectata. penitus et in profũdo nondũ similiter affecta. Quod si tota per tota mutata alterata q; sint: fiũt quidẽ illico a dolore libera. In difficili tamẽ sic cõstituta sunt statu. Hec præno uisse his qui opus de medicamẽtis sũt percepturi, et post id medendi methodum, abunde mihi satis videtur.

Finis Tertij de Temperamentis
Thoma Linacro Anglo
Interprete.

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